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Mississippi Baptist Assembly, Woman's College, Hattiesburg, Miss., July 15-21

Baptists Near and Far

A card from Rev. A. C. Burley indicates that he was present at the Centenary Gathering at Kelvedon, birthplace of C. H. Spurgeon.

Newspapers are not allowed to print the immoral conditions obtaining among some officers of the German storm troopers. You will find their record in the first chapter of Romans. Hitler appears to be purging the Nazis with gun powder.

Will you kindly ask your readers to pray for God's special visitation of mercy, wisdom, grace and power in the revival beginning July 9th at Forty-First Avenue Church, Meridian? If my assistance is desired in a meeting, mail will reach me General Delivery, Meridian, Miss.—N. R. Stone.

It is said that the trustees of Limestone College in South Carolina, a Baptist institution, have "let go several professors in recent years because of their doctrinal views," the most recent one being Dr. T. C. McGee whose book published a short time ago was at variance with the commonly accepted beliefs of Baptists.

The program of the Mississippi Baptist Assembly to be held at Hattiesburg beginning Sunday, July 15, will include the usual conferences of Sunday school workers, led by Mr. W. D. Hudgins of Tennessee, Miss Cameron and Mr. E. C. Williams. Mr. Wilds will have charge of the B. T. U. conferences. Mrs. Carter Wright of Alabama and Mrs. Ned. Rice of Charleston will assist the regular workers at Baptist Headquarters for the W. M. U. Mrs. W. D. Cook will teach a book on Alcoholic Education. Dr. L. G. Cleverdon, president of Judson College, will direct the Pastors' Conference and make an inspirational address each evening. Dr. W. E. Denham of St. Louis will have charge of the Bible Hour each morning. Rates are reasonable at the Woman's College. Bring your own linen and pillows.

We need a conscience among our board members that will enable them to feel some responsibility for the progress of the board's work. The position of a board member is not simply honorary. It is not that a member may have a nice outing at the expense of the denomination. It is not that the brethren may have a good social time together. It is that the board members may render service to the cause of Christ. If a man doesn't do this, he ought to learn to do it, or else. If a man represents his state on a Southwide board, he ought to seek to further the work of that board in his state. He ought to advocate it by pen and tongue. He ought to keep the work of that board before the people in every legitimate and helpful way. Among other things he ought to make report of the work of the board in its regular annual meetings or in special called meetings. Publicity is one of the chief agencies for helping every good cause. Laziness and negligence are inexcuseable here.

Mr. Jno. D. Rockefeller reached his ninety-fifth birthday Sunday.

Pastor B. T. Bishop had Rev. Bryan Simmons with him in a meeting at Pleasant Hill church, Lincoln County, July 1-8.

Pastor A. F. Crittenden of Brookhaven church, says that putting their morning service at 8:30 instead of eleven o'clock has resulted in a large increase in attendance.

Dr. W. T. Lowrey preached a mighty good sermon at Clinton Sunday morning. His text from Joel 1:4 was, "Awake, ye drunkards and weep; and howl, all ye drinkers of wine."

Dr. J. W. Inzer of Montgomery sails from Seattle August 15, to spend a month in Japan, one in China, one in India, one in Egypt and Palestine.

Dr. J. R. Carter, former Superintendent of the Orphanage, is this week assisting Pastor Jno. W. Sproles in a meeting at Union Hall, Lincoln County.

The hearts of his brethren go out to brother W. H. James whose son was killed by lightning last week. Another son was seriously shocked but was revived by artificial respiration.

Elsewhere you will see the communication from Dr. J. D. Freeman on the election of Dr. J. O. Williams as Business Manager of the Sunday School Board, succeeding Dr. McGlothlin deceased.

The New Hebron Baptist Church has just closed a good meeting with Dr. Lovelace of Clinton doing the preaching. There was good attendance and interest from the first service. There was a number of additions to the church by baptism.—B. E. Phillips.

Green's Creek church, near Petal, will begin their annual revival meeting Sunday, July 15, with their pastor, A. R. Adams, doing the preaching. Bro. Adams was billed to speak at a Fourth of July celebration but upon being informed that beer would be sold on the grounds notified the committee that he would not deliver his address unless they agreed to prohibit the sales of beer. They agreed to his demands.

Last week Rev. J. B. Flowers and Miss Elizabeth Stevens were united in marriage in the First Baptist Church in Asheboro, N. C. The fathers of both participating in the ceremony. Mr. Flowers is a son of Rev. and Mrs. M. Flowers of Sumner, an alumnus of Mississippi College and of Southwestern Seminary, and is now pastor of churches in Tallahatchie and Yalobusha Counties. May the Father's blessing abide upon them.

The cornerstone of the First Church, Providence, Rhode Island, 1774, two years before the birth of the Nation, bears this inscription: "First Baptist Church, Built To Worship God and To Hold Commencements In." This church cost 6,188 pounds, English money. Two thousands pounds were raised by a lottery. In estimating the cost, twenty-two pounds were set aside to purchase "licker." The original structure had a second gallery, made for Negro slaves.—Watchman-Examiner.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

LAST WEEK'S RECEIPTS FOR STATE DEBTS

Dr. A. J. Price, Gulfport First Church	\$ 50.00
Mr. and Mrs. W. A. Davis, Gulfport First Church	100.00

Mr. W. H. Hatten, Gulfport First Church	100.00
Ellisville Church, Jones County	10.00
Bethesda Church, Oktibbeha County	3.00
Lyon W. M. S., Riverside Association	2.50
Grenada First, W.M.S., Grenada Co.	6.00
Navilla Church, Pike County	3.00
Walnut Grove—Sunday School, Leake County	20.00

The above was in cash. There will be others who will contribute later. It was easy to obtain the above from the First Church at Gulfport as the pastor was one of the first in the State to become one of a thousand to give \$100.00 each.

—BR—

Pastor J. D. Thompson of Booneville had with him last week and this week Rev. J. O. Guntharp of Rienzi in a revival meeting. The interest was good at last report.

Brother McPheeters, Jr., pastor at Byram, was given a beautiful watch by his young people at the close of their special meeting last week.

The Citizens Committee opposing the May-Roberts' Bill conducted a campaign in Lincoln County reaching every Baptist church with a speaking engagement.

Resolutions passed by the Fifth District B. Y. P. U. Convention at Ellisville June 13 have just reached us, too late for publication before July 10. They condemn the May-Roberts' Bill because such a law would multiply the temptations to youth, and would lead to political graft. These young people pledge themselves to do all in their power to defeat the bill.

Ocean Springs—Rain, rain, Sunday. But we had four helpful services at the Ocean Springs church. 67 were present in the Sunday school, and 26 in the Training Union. Both 11:00 A. M. and 7:45 P. M. services were well attended considering the weather. Our church covenant was renewed by some and adopted by others who had not previously done so. I can but feel that the emphasis which has been given to this recently will bear fruit in the lives of our membership. More care will be given in the future by the church in receiving members. We feel hopeful. I begin a series of meetings with my Vancleave church Saturday evening at 7:00. This will continue at least, with His blessings, through Wednesday of next week. Our son, Charles Pollard, was enrolled and sworn in the U. S. Military Academy at West Point July the second. Fraternally, J. E. Barnes.

Sparks and Splinters

They say Pastor W. A. Hewitt preached a fine sermon Sunday morning on the text "Come unto me, all ye that labor and are heavy laden."

The church at Folkstone, England, recently celebrated the thirty-sixth anniversary of the pastorate of Dr. J. C. Carlile.

Osmar Jacobs who went as an independent missionary to the Syrians in Brazil is reported to have begun his work with them.

There were 100,000 in a recent Sunday school parade in Brooklyn. Many churches participated. The prize was given to a Negro Baptist church for the best float and best marching order and appearance.

Dr. L. Bracy Campbell of Canton was with Pastor W. E. Lee in a meeting at Sidon last week. There were thirteen additions to the church, and the whole community greatly helped by the meeting.

"Pretty hot isn't it?" Yes and the editor finds himself like the old lady who had been compelled to live in an open house all winter. She said she didn't know what on earth she would have done if she hadn't been in better health than usual.

Wouldn't you be afraid to meet a man driving on the highway if he has loose steering gear? And wouldn't you be afraid to ride with one whose car was in this condition. That is the way we feel about meeting or dealing with a man whose religious convictions are loose and uncertain, who says he has no denominational convictions. He's sure to bump into something or somebody and make trouble and possible havoc. But if he has convictions and knows his own mind, you may not agree with him, but you know where to find him, and you are not apt to be wrecked by his wobbling.

Ripley Revival: Dr. Harry Lee Spencer, pastor of Immanuel Baptist Church, Hattiesburg, Mississippi, came to us June 24th and was with us for one week. His messages were among the very best I have ever listened to. He appealed to the Christians to live more consecrated lives, and his sermons to the lost were plain and simple. I count brother Spencer among the very best of our preachers in our State. My people here at Ripley, enjoyed and appreciated every sermon. We had nine additions to the church, and I feel very happy over the results of the meeting.—Jas. B. Parker, Pastor.

Bowmar Avenue, Vicksburg: We held our revival meeting June 10 and two weeks following with Rev. E. N. McAllister, pastor of the Immanuel Baptist Church, Muskogee, Okla., as our helper. One week was in the Sunday school mission at Waltersville, a suburb of Vicksburg, where we organized a Baptist church at the close as a Mission of the Bowmar Avenue Baptist Church. Eleven persons presented themselves as charter members and the nine for baptism during the meeting totalled twenty. Others are expected to line up shortly and a movement is on foot to build a tabernacle in that section of the city. The meeting at the church proved very satisfactory with seven for baptism and three by letter.—J. L. Boyd, Pastor.

It was the happy privilege of the pastor and members of Oak Grove Baptist Church, Meridian, Miss., to have Rev. Bryan Simmons of Mt. Olive, to lead us in a series of revival services, beginning June 21st, and continuing until the 29th. Brother Simmons preaches the gospel with prophetic vision, and with real evangelistic fervor, to the edification of believers and to the conviction and salvation of the lost. The results were five professed faith in Christ and were received for baptism, the church revived, and the spiritual life of the people quickened. It was a revival of real constructive evangelism demonstrated by a greater interest in all the departments of our church life—the kind of work that will abide.—T. B. McPheeters, Pastor.

It is said that Missouri has 56 Baptist churches over 100 years old.

An effort is now being made to get the religious papers to advertise the "good" movies. There may be good movies, but we would not advise people to go to a saloon to get lemonade.

Under the direction of Pastor N. O. Patterson the Pascagoula church has completed its educational plant, and it is paid for. Dr. Patterson has built 44 church houses.

Pastor Roy Lewis had Rev. Emmett Carpenter of Starkville with him in a meeting at Artesia last week. He preaches in his own meetings at Derma July 15, at Duncan Hill July 23, at Mantee July 29.

"By and large the religious press is the only national press free from the commercial spirit, which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with current social and economic problems."—Sel.

Dr. L. G. Gates of Laurel has been with Davis Memorial Church in Jackson in a revival meeting since the beginning of last week. The meeting closes the middle of this week. The pastor reports great preaching and overflowing congregations.

You will notice that in the department conducted by Secretary Wilds in The Baptist Record, the name is changed from B. Y. P. U. to B. T. U. in accord with action of the Sunday School Board. This organization had come to include adults as well as young people, and so the "T" stands for training, which has always been the specialty of this organization.

Dr. W. W. Hamilton, president of the Baptist Bible Institute, is now busy with the effort to meet the interest payments falling due August 1st on their bonded indebtedness. The receipts from the 100,000 Club can be used only to reduce the principal of the indebtedness. The interest must be met some other way. Friends have helped to do this from year to year, and they will doubtless come to his rescue again.

We regret that so few of our Mississippi Baptists are going to the Baptist World Alliance. We know of no place where one can get greater inspiration and joy. The trip is educational in the highest degree and the prices of travel are reasonable. Last year quite a number had engaged passage when the meeting in Berlin was postponed. Prosperity does not seem to have come in sufficient force to enable our people to go this year.

In the rising opposition to war in this country, opposition is now being expressed to the work of the Federal Council of Churches in securing chaplains for the army and navy. This opposition is based on the idea that the churches should have nothing to do with war or the preparation for it. It is the contention of these opponents that chaplains do not primarily function in religion but to aid the morale of the soldiers. It's an interesting subject, and may the Lord lead us into the light and into the right. In this connection it is interesting to read that in 1854 the Baptist of Tennessee petitioned the federal congress to repeal all laws relating to employment of chaplains in congress and in the army and navy.

Whatever one's opinion as to the virtues or faults of the Nazi regime in Germany, we cannot fail to be deeply interested in the present daily happenings in that country, which is trying hard to work out its own salvation. The papers tell us now of dissensions in the ranks of the Nazis. And while it may be difficult to get at the exact facts, or enough of them to form a fair judgment, it appears that Hitler is trying both to clean house and to suppress opposition. The left wing leans to communism and has been charged with serious immoralities and debauchery. The leader of this faction committed suicide after arrest and removal from office. The leader of the Catholic wing was killed while resisting arrest. For the time being at least Hitler is in the saddle. Government is a hard road to travel.

Pike County Baptists have a Sunday school campaign for members the fourth week of July.

A hotel man in Jackson was quoted a few days ago in a daily paper as furnishing the opinion of one of the biggest bootleggers on the question at issue on July 10. From this it would appear that at least one hotel man in Jackson is on quite intimate terms with bootleggers.

There were 28 killed in automobile accidents in this country on the Fourth of July, more than were killed in all other ways on the day we celebrate. And you may put down a large part of it to drunken driving.

Those of us who couldn't go to the Baptist World Alliance in Berlin may find occasion to comfort ourselves that we are at home while the Germans are settling their family disturbances.

Our State Convention resolved to emphasize evangelism this year. Now that the preparatory period is over and the meetings are in full sway, let prayer be offered daily for those who are now in the midst of their revival meetings.

When this reaches you, you will probably know what we do not know now, the result of the election on July 10. We believe that the cause of temperance will triumph and the whiskey leaders will be rebuked. We trust this will be a day of thanksgiving.

"THE NEW YORK TIMES" says that indictments will be returned in connection with the alleged sale of \$500,000 worth of candy, filled with alcohol, most of it in the form of penny bonbons for children. Tests made show it contained 17 to 25 per cent alcoholic content. Teachers reported children eating it returned to classes in a semi-stupor.

Dr. McConnell, editor of the Baptist Standard, gives as his reasons for denominational ownership of the papers, that a free lance in this field can do more harm than anybody else, that private ownership of papers is on a par with private ownership of the church house, or private ownership of a Baptist school.

Texas Baptists have a committee to recommend the best book for the month. A fine idea. The committee consists of E. D. Head, J. B. Tidwell, W. T. Conner, N. A. Moore and W. R. White. A good committee. They have selected these books among others, given here as suggestive: Epochs in the Life of Simon Peter, Our Movie-Mad Children, Evangelism in the New Age, Protestant Churches in the Industrial Crisis, Sermons for Every Day Living, and Modern Evils. Would you like to add to this list? Order your books from the Baptist Book Store.

We have been reading with unusual interest the new book by Dr. Austin K. DeBlois on "The Church of Today and Tomorrow." We have never read anything in this field that is better. The first chapter on the "Definition of the Church," is worth the price of the book. Dr. DeBlois is a member of the faculty of the Eastern Baptist Theological Seminary of Philadelphia, and has had a wide and rich experience in various forms of ministry. The study of the church's work and its methods is one which all preachers and a good many other folks need to take to seriously. In our seminary days this part of a pastor's training was given a quite secondary place, the emphasis being put upon preaching almost exclusively. As a result many of our pastors know little and care little about the actual functioning of a church, the utilizing of the membership to carry on the work of the kingdom. This ought to be corrected, and this book will help to correct it. The individual member and the various organizations within the church come in for treatment. Every phase of the church's life from worship to the training of members and the benevolent work of the church come under review. At our suggestion a number of pastors have secured this book and we doubt not will find that it helps them better to fulfill their ministry. It is published by the Judson Press. Price \$1.25.

News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

The American plain man holds in unrestrained personal possession larger values than the men of any other nation the world over.

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Our churches need for their mission of salvation a saved life themselves. They need to know what it means to be saved and then they need the courage to be that. The call of Home Missions is, therefore, to God's prophets of this day who are willing to accept the divine commission to marshal the forces of the homeland for a triumphant spiritual conquest.

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There is only one reason why our debts are not paid and our mission work is not being gloriously expanded, namely, we have not unitedly given ourselves to the task. Every one who has not joined the Hundred Thousand Club or who has not helped to push it to a successful consummation has, no doubt, some excuse that he thinks is adequate, but it might be very interesting to him to know just what Jesus thinks about it.

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NOT GOING TO THE WORLD ALLIANCE

Some of the members of the Home Mission Board and a number of brethren not connected with the Board were kind enough to want the Board to send the Executive Secretary to the Baptist World Alliance in Berlin. There are several reasons why the Secretary requested the members of the Board not to send him to Berlin. In the first place, the Board is not financially able. In the next place, we are right now in the midst of negotiations with the creditors of the Board for an adjustment of its debts. This transaction may require the next three months for its consummation, and the Executive Secretary of the Board cannot leave for any sort of extended trip until this matter is settled. The Executive Secretary of the Board wishes to thank most sincerely every one who expressed a desire to have him go to Berlin, and is making this statement in order that they may know why he is not going. Duty is the first call and should always have the first place in one's plans.

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A GLORIOUSLY GREAT AND RIPE MISSION FIELD

In Southern Illinois there is a great ripe mission field. Miss Mary Kelly, the veteran missionary of the Home Mission Board, gives in one of her letters a picture of that field.

She says:

"There are 28 different nationalities here, including the Americans, only a few of some and a good many of others. Perhaps you would like to know their names—Americans, Armenians, Belgians, Bohemians, Bulgarians, Chinese, Croatians, Danish, English, French, German, Greek, Hebrew, Hungarian, Irish, Italians, Lithuanian, Montenegro, Polish, Scotch, Serbian, Slavish, Slovak, Swedish, Syrian and Welsh.

"I visit in the homes and give them Gospels and tracts in their own language—I have Scriptures in 18 different languages—which they love to read. No one ever refuses them now, though a good many of the men did at first. They had lost faith in the priests and thought all preachers were like them, and did not believe in anything. A good many are Christians now, but they do not all belong to the church. The Home Department Sunday School Class is a great help to them.

"My daily prayer is that we will have a great revival in our church, and great numbers will be saved and added to the church. After Dr. Plainfield was here in a meeting a Christian Italian woman told me, that an Italian man told her, that within ten years the Italians

here, he among them, would all give up their religion and all become Baptists. This man and his wife are in the Home Department Sunday School Class.

"A great many of the foreign children go to Sunday school. When the days are longer a good many of them that live beyond me come by for me; they attract a good deal of attention as they march along, two and two, ahead of me. One day there were 18 of them. When we got near the church we met an ex-teacher who seemed so delighted to see them, and said, 'Well, well! I never did see so many little girls together before in my life.' The children all go to school and get along fine. There are more foreigners in the High School than Americans and they all stand well in their classes, get a good many honors—several have high positions away from here.

"I am so thankful for the Good Will Center. I feel it is of the Lord. I love it and do not know how I should have gotten along without it. These people feel free to come here at any time. In the summertime we have the Industrial School out in the yard, under the trees, and have from 30 to 40 children.

"I enjoy the visiting very much. They seem to feel I am their friend and always seem so glad to see me. A Croatian girl is in my 12-year Junior Sunday School Class, but she had not been to Sunday school or to Industrial school of late, so one evening I went to see her, only intending to stay a few minutes, but I received such a welcome from the father and mother that I had to go in and sit down awhile, and soon they had me sitting at the table drinking hot milk and eating some delicious cookies the mother had just baked. They seemed to feel that they could not do enough for me. I wish you could have seen how nice and clean everything looked, what a nice housekeeper the mother is. I enjoy the work, for I feel it is what the Lord wants me to do. He is with me in it and gives so much to encourage me."

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THE INDIAN MISSION IN SOUTH ALABAMA

Brother R. M. Averitt, our missionary to the Indians in South Alabama, reports renewed interest in the work. "Up to date the results have been not only encouraging, but good. In our Sunday school work we have been able to enlist better talent from the native Christians and the attendance has about doubled."

Our missionaries are always thinking of the fields beyond and are constantly pushing out to the others who have not the Gospel. Brother Averitt tells about a call that came to him and, like the true missionary, he could not resist the call. But I will let him tell you about it:

"Some time ago a man whom I had never seen called upon me to 'come over and help us.' His call was that kind of call that must not be refused. I answered the call and started the work. The work had been going only a few weeks as a mission station when on one glorious Sunday we had a baptismal service away down there in a swamp, and at the same time and place organized a church with only three members. But we were still there in the woods with no church house and no money with which to build. Faith and works were united in action.

Now, after the passing of a few months, we have a church building and it is paid for in full—paid for by the 'widow's mites' from the people in the community where the people really wanted the Gospel of Jesus. This little church now has a membership of twelve, with five candidates for baptism.

"Our field is an extremely hard one, but it is rich and ripe unto harvest. While it seems that our hands are full, nevertheless it is our

intention and plan, with the Master's help, to strengthen our stakes and lengthen our cords of service to preach the Good News of Christ in places where it is not now being preached."

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WITH BROTHER STUMPH IN NEW MEXICO

Dr. C. W. Stumph writes: "The North Albuquerque church recently had a revival meeting with Brother E. B. Truhite of Missouri doing the preaching and the Sutter brothers of Missouri leading the music. We had this evangelistic party with us one Sunday in the Indian School Church and it was a great day. Fifteen came forward. One came by letter, one for re-consecration, one on professed faith, but not for membership, and twelve were approved for baptism. The work seems to be going fine."

—BR—

GREAT WORDS OF THE BIBLE

Harry L. Spencer
Hattiesburg, Mississippi.

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Yasha and the Salvation of the Lord.

This word Yasha means to be wide, roomy, to be free, and figuratively to be well off, or prosperous. In ten passages in the book of Judges it is translated delivered; as in Judges 2:16: "Nevertheless the Lord raised up Judges which delivered them out of the hands of them that spoiled them." In fifteen passages in the Old Testament Yasha is translated saviour as in Isa. 49:26: "And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I Jehovah am thy Saviour (Yasha)." The name of the prophet Isaiah is made up of a combination of this word and of the word for Jehovah in the Old Testament, and means Jehovah is salvation.

Then in twenty-two books of the Old Testament and in at least one hundred and twenty-eight passages Yasha is translated save, which means that it is the word of Old Testament scripture for salvation. In Exodus 14:30: "Thus Jehovah saved (Yasha) Israel that day out of the hand of the Egyptians." Referring to the crossing of the Red Sea and the destruction of the Egyptian hosts. In Judges 7:7: "Jehovah said unto Gideon by the three hundred men that lapped will I save you," In I Samuel 10:19, where Samuel having called the people together at Mizpah said unto them "But ye have this day rejected your God, who himself saveth (Yasha) you out of all your calamities and your distresses." In I Sam. 17:45 in David's reply to the Philistine giant Goliath on the day he slew him he said "And that all this assembly may know that Jehovah saveth (Yasha) not with sword and spear, for the battle is Jehovah's he will give you into my hands." In 2 Chron. 32:22, "Thus Jehovah saved (Yasha) Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria and from the hand of all others, and guided them on every side." In Ezekiel 36:29, "And I will save (Yasha) you from all your uncleanness." In which Jehovah said He would give his people a new heart and take away the stony heart and put His Spirit within them. In Isa. 59:1, "Behold Jehovah's hand is not shortened that it cannot save (Yasha)." Meaning to save from sin.

In conclusion we derive several facts from this study: first, Jehovah is the subject of this verb Yasha and the Saviour of the Old Testament. Second, He saves His people from their earthly foes and calamities. Third, He saves them from their moral infirmities and uncleanness. Fourth, He saves them from their sins.

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Pastor Greer has Rev. T. B. McPheeters with him this week in a meeting at Pattison.

Dallas Morning News is opposing the legalized race track gambling in Texas on the ground that it is destructive of business. Some day maybe the world will learn what God's prophet said over 3,000 years ago, that righteousness exalts a nation and sin is a reproach to the people.

Editorials

COUNCIL FOR SOCIAL ACTION

Some two years ago there was a union of the two denominations in the United States known as the Congregationalists and the Disciples or Christians. If we understand this union correctly it affected only their general denominational boards. That is they agreed to do their missionary, educational and benevolent work together. This sort of union was the only one which could be fully effected, because, like the Baptists, their polity is based upon the independence (of autonomy) of the local congregations. Their cooperative work was carried on by two boards, one for foreign missions and one for home missions. At the recent general meeting of these united bodies an additional board was created to be known as a "Council for Social Action."

This new board is to be on a parity with the two older boards, and to have a budget the first year of \$60,000 which is provided out of the funds going to the other boards, or by appropriations which would otherwise go to them. The field and functioning of this new board is indicated in some measure by its name, and is defined in the resolution creating it.

It is in line with and an advance upon the methods of several other denominations which have felt the necessity of putting emphasis upon the social implications of the gospel, or what some are pleased to call "applied Christianity." Of course it is applied Christianity only in a special field, but in a very wide and important field. Northern Methodists have for sometime had their Board of Temperance, etc., with headquarters, we believe, in Washington. Southern Baptists have long had their Social Service Committee (we believe sometimes called a Commission), appointed every year by the Southern Baptist Convention, with Dr. A. J. Barton now of Wilmington, N. C., as chairman.

Beginning as a committee on Temperance or Prohibition, its scope has been widened until its annual reports cover many subjects beside the liquor question, such as marriage and divorce, war and peace, Sunday observance and legislation, race relations, international relations, industrial relations, etc., etc. These reports have sought to bring facts and conditions into form and into the light, express some judgment with reference to them and formulate recommendations for the guidance of our people in their attitudes in these matters.

It will be recalled that many years ago when the first resolution was introduced into the S. B. Convention on the subject of prohibition, the president, Dr. Jas. P. Boyce, ruled the subject out of order in the Convention whose interests and scope of service were defined by its constitution. Through respect for Dr. Boyce no appeal was made from his decision, and the matter awaited a change of presidents. The change in the minds of Southern Baptists, and others, in this matter is shown in the fact that the reports on Temperance and Social Service have been given increasing attention and wider scope from year to year. Now these reports are a regular and important feature in the deliberations of our Convention. The State Conventions do not generally have so ambitious reports, and do not cover so wide a range, though these would not be considered complete if we did not have a report on Prohibition and some reference to other social issues.

At the meeting of the Southern Baptist Convention in Washington in 1933 a resolution was introduced providing for the creation of a permanent Social Service Commission. We have not the minutes at hand and write from the general impression made at the time. This recommendation came, as we remember, from Dr. McNeill Poteat of North Carolina. The Poteats have all been interested in the social implications and applications of the gospel and

have taken advanced steps in urging them as a part of the duty of Christians individually and collectively. Dr. Poteat was appointed chairman of a committee to report recommendations to the Convention in May 1934 in Ft. Worth. The minutes of this meeting have not reached us, and so we cannot summarize the recommendations here.

The general idea is to create a more permanent commission which shall be not simply a fact finding body to make annual reports to the Convention with resolutions or recommendations, but to seek in every way to educate public opinion, inform our people generally, create a sentiment for social betterment, for peace, for justice, righteousness and Christian attitudes and conduct in all social relations. As we remember the matter did not reach the stage of final decision at Fort Worth, but was left for further consideration through another year, to come up at the Convention in Memphis in 1935.

Certainly it is a matter worthy of earnest consideration; and as it may involve the undertaking of a new field of service, there is need of proceeding with care and some caution. All of these matters are introduced here, because our people will be called upon certainly to take some action upon them in the Southern Baptist Convention.

There are as usual two opinions as to the propriety of committing ourselves to a program of this kind. There are those who are cautious and possibly slow in taking up anything that has the look of newness about it. A certain fear is felt about enlarging the sphere of activities of the denomination as a whole. There is the additional fear in this case that a movement to emphasize the social applications of religion might fall into the hands of those who hold laxer views as to the essential content and intent of the gospel. We feel that there must be absolute frankness here.

The views of these brethren, and they are many, deserve the most careful and brotherly consideration. But we have come to a time when emphasis is being put, and is going to be more strongly put, on social relations, and we must see to it that whatever is done and taught in this matter is in harmony with the teaching of Jesus, and saturated with his spirit. Whether or not the Southern Baptist Convention as such commits itself to a definite program of social service, surely we as Baptist people cannot remain indifferent to it, nor can we escape responsibility for the present and future social conditions.

We are among those that believe that religion is primarily individualistic, and that the gospel appeals to and applies to the individual first of all. We believe also that the gospel brings to us the necessity of personal regeneration, of individual repentance, and of forgiveness of sin through the grace of God and secured for us by the atoning blood of Christ on Calvary. But when this is said, we must go on to say that the religion of Jesus must dominate the whole man, must determine his attitude to all men and prescribe the proper relationship to all men.

This matter of relationship to others is the sum of the social gospel. And it is a very essential element in the Christian life. Of course this is no new idea, no new teaching. It is as old as Moses, and was the burden of the teaching of many Old Testament prophets. It was preached by John the Baptist when the people asked him, "What must we do?" Every answer was a proclamation of the social gospel, the proper way to treat your fellow men. True and faithful gospel preachers proclaimed the same thing when America was a wilderness and down to this day. There is nothing new in it.

But social relations today are altogether different from what they were in the days of Daniel Boone, or even those of our grandfathers. Then a man's neighbor was from five to ten miles away. Now they are packed into

apartment houses and herded into cities. Sixty years ago a man could live his own life without bothering to think of its effect on others. Now to touch one is to affect all.

Probably the large majority of our citizens do not realize the social changes we are undergoing, and are bound to undergo in the near future. The "New Deal" may mean different things in the minds of different people. But we are in a new era, and the world is passing rapidly and dangerously through the transition. News from almost any land sets your nerves a-tingle. Today it is Germany. Tomorrow it is some other land that sets your ears burning. "We are on our way," says the president, but does anybody know whither?

We do not know much about the President's industrial plans and programs. The alphabetic bureaus have got us badly confused. We do not know anybody else that knows much about industrial recovery. And to be perfectly frank we do not think the President knows much about it. But one thing he knows, that we are in a social transition. And he is trying to do something about it. May God give him wisdom. He'll need it.

He knows that there has got to be a large measure of social control. And he knows that our social responsibility has been made more evident and cannot be avoided. He is working at this task. And he has called in many to help him. It is our task. It is every Christian's task. And we must study it out and pray it through. We must take literally and obey practically the words of us Lord to "love our neighbor as ourselves."

BR

THE SUPREMACY OF CONSCIENCE OVER LAW

By this is not meant that the voice of conscience is to be given precedence or preference over the voice of God. There ought to be no conflict between these two though such a conflict is conceivable, and actual cases may be cited. But ideally there certainly ought to be no conflict.

Conscience is the soul's inner light, the moral judgment of the individual which is the natural possession of every man, even in those to whom no supernatural revelation has ever been made. Paul says of the Gentiles (commonly called heathen as distinguished from the Jews) that they do not have the law of God, as given through Moses, but they show the work of the law written in their hearts, their conscience bearing witness therewith. The law of God pioneers in morals, being approved by conscience, when it has spoken. Conscience is itself quickened by the law of God and educated by it. But the laws of men follow conscience and register the degree to which conscience has reached and the moral strength which it has to compel obedience.

This means that conscience must go ahead of law, must blaze the trail for it, must be in advance of it in standards of morals and righteousness; must not be satisfied with simple, or the strictest, conformity to it. Jesus said, "Except your righteousness shall exceed the righteousness of the Pharisees, ye shall in no wise enter into the kingdom of heaven." Which is one way of asserting the supremacy of conscience over law.

You may have watched the blacksmith as he puts his iron in the fire and starts to blowing the coals with his bellows. It is not enough to put the iron in the smoking embers, nor in the yellow flame, nor in the red hot coals. It goes straight to the central spot of white heat. Conscience is the white heat of morals and is more effective than all the surrounding legal standards in the formation of character and the determining of conduct.

Jesus was making a comparison of the relative values of law and conscience when he said, (Lk. 12:57), "And why even of yourselves judge ye not what is right?" The occasion for saying this was his warning of pending judg-

ments for wrong-doing. The times were big with forecasts of coming disaster. The destruction of the city and the nation was just a few years ahead. They ought to be able to see it and to govern themselves accordingly. They can forecast the weather, why not this coming catastrophe. He is appealing to their self interest. They ought to avert the coming storm. Then as if conscious of appealing to a lower motive in all this, He says, "And why even of yourselves judge ye not what is right?" Better get back on doing right because it is right, rather than through fear of consequences of wrong-doing.

Paul puts conscience above law in the same way when in Romans 13:5, he says, "Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience's sake." He is talking about obedience to civil authority, and the certainty of suffering the penalty when a law is violated. But he is unwilling to have it upon the low plain of fear of suffering the penalty, and appeals for obedience for conscience' sake.

This is not intended to be an academic study in relative values of law and conscience, but an appeal for the exercise of conscience as the main spring of moral action. If the main spring of your watch is broken, the whole works are out of commission. If it is weak, the watch will not be a good time keeper. It will habitually be behindhand. Paul speaks of some people whose conscience is weak. And of others who had thrust aside conscience and consequently made shipwreck concerning faith. He even says that the end of his charge to Timothy is "love out of a pure heart and a good conscience and faith unfeigned."

But the immediate occasion of interest in this matter of conscience just now is that our generation is in danger of substituting the standards of law for the convictions of conscience. Morals are the conformity to customary standards, and allowing them to satisfy us when conscience demands a higher standard. We ought to bring legal standards up to the requirements of conscience and not bring conscience down to the standards of our statutes. A common occurrence is for people to justify divorce for every cause because the laws of the states permit it. Again some Baptist church member, possibly a deacon, seeks to justify his selling beer because the state licenses it. There has always been a discrepancy between the standards in civil government and those in the kingdom of God. Conformity to state laws would often make a man a heathen in practice.

Another evil that results from putting conscience in a secondary place is to depend on laws to carry on the work of the kingdom. We have come to where we expect our Sunday laws to keep our people in the straight and narrow path, and conscience has ceased to be a motivating force. And we have taken it for granted that liquor laws would save our people from intemperance and conscience has been allowed to take a long nap. And now that social legislation has become a chief item in federal legislation we are disposed to turn all this business over to government, forgetting that our own conduct and our own standard must go ahead of law making. Laws are of no effect, all laws, except where conscience has blazed the trail toward the goal of righteousness.

Private and personal initiative in all fields is in danger of becoming a thing of the past by reason of federal legislation and control. This is true in business and industry and will reach the farmer by and by, the man who is the strongest individualist. But what we are concerned about is the supplanting of personal initiative in benevolence and righteousness. A great revival of religion will save us from many ills.

—BR—

Brother Carey Vinzant, pastor of Hill Church, Augusta, Ga., visited relatives in Mississippi last week. Our state is proud to send out men like this.

ESSENTIALS OF EVANGELISM

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From the Baptist Messenger

1. A regenerated person testifying to a personal experience of the saving and sustaining grace of God.
2. The forsaking of all known sin in the life.
3. Enduement of power by the Holy Spirit.
4. A surrender to the will of God and an acknowledgement of Jesus Christ, not only as Saviour but as Lord.
5. A consistent daily walk matching the public profession.
6. Daily communion with God in secret prayer, in unceasing intercession, and in meditation on the Word of God.
7. Skill in the use of the Scriptures.
8. Visitation and personal soul-winning.
9. Patience and persistence in seeking and winning the lost.
10. Leading the saved into obedient service.
11. A realization that all men are sinners and are eternally lost without Jesus Christ.
12. A compassion for the lost.

—BR—

Pastor R. L. Wallace is in a meeting at Terry this week. Dr. B. Locke Davis of Gulfport is preaching.

J. S. Compere, former editor of the Arkansas Baptist paper has returned to Arkansas from Missouri, becoming pastor at Corning.

Nearly 7,000 motor car drivers in Sweden have had their license as motor car drivers revoked on account of drunkenness.

A card from a pastor in London says that Dr. E. K. Cox's article in a recent issue of the Record on a Revival is priceless, and he is passing it on to his membership.

Mrs. Hale V. Davis passed away at Manitou, Colorado, early this month. She was the wife of Dr. Davis who recently resigned as president of Oklahoma Baptist University.

We have received a copy of the Minutes of the Southern Baptist Convention. Its contents are simply invaluable to the one who desires to know the record of Southern Baptist achievement, and the plan of work.

The Governor of Massachusetts who helped to repeal the 18th Amendment, now says, "Unless our present record improves the time is not far distant when it won't be safe for any one to venture on the streets after the cocktail hour."

Dr. R. B. Gunter preached morning and evening at Gulfport last Sunday. Three people gave him \$250.00 on the debt paying campaign, and others are expecting to come in. The pastor had already paid his.

Deacon Albert S. Bozeman and wife, members of First Church, Meridian, are planning to go to the Baptist World Alliance in Berlin, Aug. 6-10. They will probably take passage on the S. S. Europa, with the other Southern Baptist messengers. This is one of the finest ships afloat.

Bay Springs: We had with us in our meeting here in Bay Springs, June 18th to 27th, Dr. H. C. Bass to do the preaching and R. L. Cooper of Aberdeen, to direct the music. We had a good meeting. Six additions. Dr. Bass and Brother Cooper are both masters in their line of work. We had a high type of preaching and great music. Begin a meeting Sunday 15th at Vossburg, and the fifth Sunday at Sylvarena, Smith County.—W. O. Carter.

Again we are hearing of the possible change in the meeting place of the Baptist World Alliance, though no notice has come to us of the proposed change, from any official of the Alliance. It is said that on account of the present disturbances in Germany and the prospect of unsettled conditions in Berlin, that the Alliance meeting may be switched to London or some place in Europe where there would be greater certainty of avoiding the atmosphere of disturbed political conditions. If a change is made it will make little difference with those who go from this country. Indeed we know of less than half a dozen who plan to go from Mississippi.

Doubtless, not a few have thought the language of the Record severe in its condemnation of the liquor people. But the more we see and hear of these folks the more we believe that they are the most conscienceless liars that ever walked the earth. The arguments used by them could not in any honesty be urged by a man or woman with a thimbleful of brains. They are intended to deceive and nothing else. A "great daily" on the first page had in its headlines the announcement that Mississippi would today (July 10) choose between legal liquor and bootlegging. Everybody with an ounce of brains and a grain of honesty knows that the May-Roberts' Bill would not hinder the bootlegger in his business.

Of all forms of denominational literature that can be popularly circulated, none is so cheap, so interesting, and so effective as a good weekly paper. It may be at certain times quite as much a pastor's duty to aid in the circulation of such a paper as it is at other times to baptize and to observe the Lord's Supper. No pastor can have a sympathetic, intelligent, and devoted church except he furnish information along these various denominational lines. Apart entirely from any interest in any editor for his sake, or any newspaper for its sake, a pastor should, for the sake of his own constituency, and for the sake of his Master, strive to secure the widest possible circulation of a good Baptist paper.

—Dr. Robert Stuart MacArthur.

Secretary R. B. Gunter has said definitely to the brethren that he does not purpose to continue his work as Mission Secretary after this year. This announcement will be a grief to many, and the brethren may make an effort to induce him to change his mind. He has had this in mind for several years, but has hardly felt at liberty to give up the work while a change might endanger its progress. His heart longs for the pastorate with its opportunity to preach and to study the Bible. It is a time for all of us soberly to seek the direction of God's hand in our work. He has never failed us in the past. It is His work and He is more concerned for its welfare than any of us. Secretaries do not last long. The work is arduous, and they often feel that they are almost alone. Fatalities among denominational servants have been so frequent that we ought to seek in every way to lighten their loads and sustain them in their work.

The editor boxed the compass to preach at Rienzi and Hinkle Creek in Alcorn County last Sunday, going by way of Memphis and Corinth Saturday afternoon and night, and returning by Meridian Monday. Pastor B. W. Hudson met us with his car at Corinth and put us to bed early Sunday morning. And then the pleasure of preaching three times on Sunday and hearing brother Hudson teach the Sunday school class. There was a good congregation at Rienzi Sunday morning and night, and as good at Hinkle's Creek in the afternoon, where brother J. O. Guntharp is pastor. This is the community in which Dr. G. M. Savage was born and reared. His father was pastor of this church and so was he for many years, resigning last year. Here we had the pleasure of being in the home of brother and sister Ray, who dispense hospitality most graciously; as did brother and sister Hudson at Rienzi. We spoke Sunday morning on the Broken Promises of the Liquor People. The people here say that few votes will be cast for the May-Roberts' hard liquor bill. We greatly enjoyed our visit here and promised to go back at the first opportunity.

—BR—

A man stepped up to a grocer's cigar counter and bought two ten-cent cigars. A Scotsman who was waiting to be served pushed forward.

"You sell those cigars three-for a quarter, don't you?" he asked.

"Yes," replied the grocer.

"Well," said the Scotsman, producing a nickel, "I'll take the other one."—Ex.

CHIPS

—o—

"Thy word have I hid in mine heart, that I might not sin against thee." Ps. 119:11.

The best book, in the best place, for the best purpose. Amen.

Life's pathway oft is rough and steep,
For those who toil upon the way;
But kindness makes the bitter sweet,
And changes darkness into day.

The weary wanderer, tired and faint
Quaffs gladly of a cooling draught
Extended by a friendly hand,
And gains new courage of the heart.

How dark and drear this world would be
If no one cheered us on the road;
How heavy would our burdens be
If friendship lightened not the load.

'Tis ever thus when care or grief,
Seems more than we can bear;
God sends a friend to our relief,
And hope dispels our dark despair.

Thus kindly words and friendly smiles
A loving heart and helping hand;
Cheer and brighten the weary miles
That lead us to the "Blessed Land."

—C. M. Sherrouse.

—BR—

THE BAPTIST BIBLE INSTITUTE

Mrs. W. H. Managan, Lake Charles, Louisiana

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The vast army of the Lord loses thousands and thousands of good soldiers, some of its best every year; therefore it is necessary to keep up the recruiting and training of other soldiers to replace the ones who have been called to heaven for higher service.

Our Christian schools, colleges, universities and seminaries, are the training camps, and one camp so strategically situated is the Baptist Bible Institute in New Orleans.

Let Southern Baptists everywhere help the consecrated young men and women who wish to get the training they need to be good useful soldiers and officers in the army of the Lord. This wonderful training camp in New Orleans will give them adequate preparation for their great task.

—BR—

OUR GREAT INSTITUTION AT
NEW ORLEANS

Mrs. Hight C. Moore, Nashville, Tennessee

—o—

I am so glad to know the Baptist Bible Institute is to be brought to our especial attention during the month of July. Trained workers are sorely needed, and I trust many of our young people may come to realize the wonderful opportunities offered by this great institution.

To come within the scope of its influence is a blessing, indeed. In scholarship, in consecration to our great cause and task, in practical application of mission work, in rich, full Christian life, in practice as well as precept, one could not find superior advantages anywhere.

The B. B. I. is truly a spiritual dynamo, and our denominational life will be strengthened to the extent that its power can be generated into the lives of our young people. The Lord has shown his favor in protecting our Institute, and all of us are praying that our people may earnestly rally to its support.

—BR—

Pastor McPheeters had large crowds and good interest in the young people's revival at Byram church last week. He had a succession of nearby pastors to preach from night to night. Their annual protracted meeting begins the third Sunday in August.

Tuskegee Institute reports six lynchings in this country in the first six months of this year, two less than in the same period in 1933. All those lynched were negroes, one in Florida, one in Kentucky, two in Mississippi, one in Tennessee, and one in Texas.

PRAYER

—o—

God, give me vision to discern
The way today my steps should turn
To shun defeat and to attain
The happy heights I hope to gain.

God, give me courage to aspire,
The grit to grasp my heart's desire,
An iron will that scorns to yield,
Whatever foeman takes the field.

God, give me patience to pursue
The trail attempted, bravely through.
For fortitude to face each task
Serenely, Lord, I fondly ask.

For lighter loads, I breathe no prayer,
But for the sturdy strength to bear
Whatever burdens life may bring,
The strength to bear them and to sing.

God, give me faith to light the way
And hope to turn to gold the gray
And love, O Lord, to make me true
To self, to others and to You.

—David E. Guyton,

Blue Mountain, Miss.

—BR—

EX-SERVICE MAN ELECTED BUSINESS
MANAGER

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Jerome O. Williams, for the past three years pastor of the First Baptist Church, Bowling Green, Ky., was unanimously elected Business Manager of the Baptist Sunday School Board at a called meeting held in Nashville July 3rd. He has accepted the position and will assume his duties at once, moving to Nashville, as soon as arrangements have been made with the church which is loath to give him up.

A special committee composed of V. E. Boston, Mississippi, L. M. Proctor, Missouri, J. O. Williams, Kentucky, and J. F. Jarman and William Cupon of Nashville, was appointed at a special meeting held June 12th with instructions to make a survey of the field and nominate a successor to Dr. J. T. McClothlin, who died suddenly June 9th. Four members of the committee met and agreed, without nomination, to vote by secret ballot. They did so and every vote cast was for Dr. Williams. He was consulted and agreed to accept the position if the Board should approve the report of the committee.

Dr. Williams had served for three years on the Survey Committee which deals with the entire management of the institution, and during the term of office of Dr. McClothlin, had been one of his chief counsellors.

He was born in Canton, Ala., in 1887, the son of sturdy rural stock. He received his early schooling in the rural school and in Canton. He did his high school work in the Baptist Institute at Newton, Ala., and in 1912 was graduated from Howard (Baptist) College of Birmingham. In 1916 he received his Th.M. degree from the Southern Seminary at Louisville, Ky. During the World War he served as Chaplain of the 32nd Division and saw eighteen months of active campaigns in France.

He has been pastor of the following churches: Sylacauga, Athens, and First Church, Bessemer, Ala.; Fourth Avenue, Louisville, Ky.; Hudson of Palestine, Texas, and for six years was connected with the B. Y. P. U. Department of the Texas Board. They have two children, Jerome, Jr., 17, and Margaret 13.

The position to which Dr. Williams has been called is one of tremendous importance. The business of the Board has grown to such proportions that the Executive Secretary must of necessity be relieved of some of the details of business administration, and this responsibility has been shifted to the shoulders of the Business Manager. Dr. Williams comes with the endorsement of many who know him, and was given a hearty pledge of loyalty by every member of the Board present at his election, as well as by Executive Secretary Van Ness.

John D. Freeman, Recording Secretary.

PROPOSED PLANS FOR THE ESTABLISHMENT OF A BUREAU OF SOCIAL RESEARCH

E. McNeill Poteat, Jr., Chairman

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The reasons for the proposed Bureau of Social Research arise out of the times in which we are living and the unique position of our eyes. We are living in a time of great social unrest. The amazing confusion of the public mind on liquor, the increasing laxity of moral imperatives, the recrudescence of mob-violence in lynchings and labor disputes; the changes in the ideals of the home and its increasing disappearance as a place of discipline and instruction; unemployment and the efforts to correct it by the government and business, impress us with the fact of the confusion and uncertainty of our social life.

Many of these aspects of change have special Southern reference. The South is rapidly becoming industrialized. The whole rural situation, with new recreational and cultural projects under way, and the sweeping effort to reclaim agriculture and re-establish a rural culture touches the great rural South intimately. The race problem is largely Southern. And to say these aspects of change have direct Southern reference is to say that they have direct Southern Baptist reference. Our constituency is largely rural and—to mention only one problem—the Negro is predominantly Baptist. It would be a simple matter to include a whole series of other vexing matters that have particular Southern and therefore particularly Southern Baptist reference. Welfare among underprivileged children and adults, moral standards in the church and out of it, juvenile delinquency, law observance, and the status of women, are by no means exhaustive of the list of engaging difficulties that should give us permanent concern as a denomination.

Your Committee therefore recommends that a Secretary of Social Research, either a man or a woman, be secured at a salary not to exceed \$2,500 per annum, and that this Secretary be provided with an assistant who would act as stenographer and filing clerk.

We recommend, further, that our Sunday School Board be instructed to provide an office in their building at Nashville for the use of the Bureau and provide a budget of \$5,000 a year to cover salaries, office expense, travel and miscellaneous items. We feel that our Sunday School Board, which has rendered such valuable service in the matter of statistics, etc., would be profoundly interested in the type of work proposed by your Committee.

The proposed Bureau of Social Research should not be under the control of any existing agency of the Convention to such an extent that the most objective sort of studies might be interfered with. It must be free to discover facts as they exist, whether they reflect creditably or not upon the activities of the Convention or general Southern Baptist attitudes. We recommend the election of such a Research Director by the Executive Committee of the Southern Baptist Convention in consultation with the Social Service Commission. And said Director ought to have the definite assurance that if and as the Bureau commands itself to the Convention, the expansion of its work will be encouraged.

In collaboration with the Social Service Commission, there should be prepared an annual report presenting illustrative material in case studies, and suggesting a basis for an aggressive and far-reaching denominational program. With our great numbers, and the way in which Southern Baptists interests ramify into every aspect of the life of the South, we as a people should take the leadership in a program of social reconstruction, that would inspire the whole of Christendom to seek to apply the gospel of Christ to all of our social problems.

—Biblical Recorder.

BALAAM—THE MAN OF CONTRADICTIONS
Rev. E. K. Cox

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The Bible is true to human nature, that is one reason why its characters are not consistent. A fully consistent man or woman has never lived. To be consistent, a bad man would have to be always and continually bad with no good impulses whatever; and a man to be consistently good would never be mastered by any evil tendencies.

The struggle between the bad within us and about us, and the good from without that would lift us out of and above ourselves, makes human nature a bundle of inconsistencies. God's people will be fully consistent when they get to heaven, for nature and environment will fully harmonize. And the final doom of sin is that when it is fully grown, men and women are completely bad and will forever remain so.

The contradictions of human nature will end in eternity when the struggle between good and evil for the souls of men is over. If the Bible were to portray perfectly consistent lives we would need no further evidence of its falsity.

Among all the unusual characters delineated in its pages there is none more strikingly contradictory than that of Balaam the son of Boer. Here we have a man who spoke like an angel and plotted like a demon; one who was fully conscious of the power and greatness of Jehovah, and yet loved the "Wages of unrighteousness" to his undoing.

Balaam had his high hours when he really wanted to follow Jehovah, of whom he had a conception beyond many. There were times when his soul was thrilled with the thought of service to an infinite and holy God. It was in such a moment that he said, "If Balak should give me his house full of silver and gold, I cannot go beyond the commandment of the Lord to do either good or bad of my own mind; but what the Lord saith that will I speak." The same mood must have possessed him when he cried: "Let me die the death of righteous and my last end be like his."

Robert Louis Stevenson drew that vivid and awful picture of the struggle within a human soul in that wonderful little book: "The Strange Case of Dr. Jekyl and Mr. Hyde." There he tells that weird story of the polished and kindly physician who discovered a drug that enabled him to change both form and character, and become the uncouth, brutal frequenter of dens of vice, where he was known as Mr. Hyde. This story is only partially true to life; every man has within himself the possibilities of both Dr. Jekyl and Mr. Hyde. No drug is needed to work the subtle change, the virus of sin that lurks in every human heart will transform any man into the likeness of Mr. Hyde if allowed to work its course unhindered.

Here we find the key to the explanation of Balaam. He knew something of the character and service of Jehovah, at the same time he was influenced by the enchantments and magical rites of the heathen among whom he lived. His imagination had been caught by the greatness and holiness of the one true God and he was willing to serve Him if the price were not too great. Along with that he had the heathen idea of endeavoring to bribe God after He had made known His will. The story of his going with the messengers of Balak is the tale of a man who wanted at the same time the favor of the Lord and the "wages of unrighteousness."

Balaam made himself believe that somehow he could have the blessing of Jehovah and yet not miss the gold of Balak. He wanted to hold to the favor of the God of Israel with one hand and the good things of Moab with the other. We have a picture of a man at war with himself; afraid to go against the word of God, but looking all the while with one eye toward the wages of wickedness. He uttered many noble sentiments, words that were according to the will of Jehovah, yet most of them were spoken while grieving in his heart for the flesh pots

of worldly desire. He assured Balak that all his gold would not tempt him to disobey, yet all the while he was hoping to persuade Jehovah to allow him to accede to the request of Balak and receive the promised reward. Like Reuben, his was the curse of the double heart; at no time was his will fully surrendered to that of the God of Jacob. He feared Jehovah and the dread of His power made him unwilling to flatly disobey, and all the while he cherished the low concept that by sacrifices and gifts he might bring God to allow that which had been forbidden.

Balaam had some knowledge of the future life with its sanctions and rewards, else how can we understand his desire to have the death of the righteous. "The death of the righteous," he cried with longing heart: "I want the clear conscience, the easy pillow, the untroubled death of the righteous man when the end comes." Listening to this one might count Balaam among the saints; but all of Balaam is not speaking in these words. There is another window through which we must peep if we would see the whole of the man, and when we listen there we hear him whisper: "The wages of unrighteousness."

Take a good look at the man; he had clearer ideas of God than most men of his day. Sometimes he was swept into ecstasy as he mused upon the greatness and glory of the eternal Jehovah, and yet deep in his heart he was planning how he might serve both Him and Balak. The man whom Stevenson delineated found that as the days went by it was easier to become Mr. Hyde and increasingly difficult to return to Dr. Jekyl. Just so Balaam found that while he said beautiful things about Jehovah it was harder to relinquish the "wages of unrighteousness." What were the things which Balaam coveted? They were the gold of Balak, the life of ease that it would bring, the promotion and honor that he hoped to have among the princes of Moab. Balaam knew well enough that if he went all the way with Jehovah, he must bid goodby to the gold and the preferments of the king. Lots of people would be saints if there were no self-denial in doing right. The Balaams of the world would be happy if only they might have both the favor of God and the gold of Moab. It would not be hard to be righteous if only the gold of the world did not gleam so brightly. They want both, they seek to persuade God and fool Balak just a little. "Let me die the death of the righteous,"—"But let me taste the wages of sin just a little," is ever their cry. Poor Balaam in trying to hold both, he lost both. The devil bought Balaam cheap; he really did not pay anything; he never delivered the promised wages because he could not. Not even the subtlety of Satan can give a man joy of the "wages of unrighteousness."

There is no man so foolish as the one who tries to ignore the fact that laws of the universe are just and holy. One cannot load the dice in the game of life; he cannot walk with God and the devil at the same time. Balaam tried to serve two masters, and found that one of them would not pay, and the other could not. He was not altogether pleased with the service of Jehovah. He wanted the wages of sin, he felt that he just could not afford to miss the gold of Balak, the power and favor of a king. "I am afraid of Jehovah, I must bribe Him, maybe if I offer Him many sacrifices He will allow me to have the treasure that my heart covets." Now when a man speaks in his heart like that, he may look with longing eyes to the end of the righteous, but the langling and glittering bait will lure him into devious and crooked ways. He is far more likely to die alongside Evi, Rekem, Zur, and Hur than to be gathered with the saints of the Lord.

No man in English history wrote more charmingly of the beauty of virtue and the value of integrity than Francis Bacon; yet he too loved the wages of unrighteousness, and flirted with temptation till his light flickered and went out in the darkness. He was only a bigger Balaam of a brighter day. The son of Beor was by no means the last man to talk like an angel and

sin like a fiend of the pit. Not all his class are hypocrites, they are not consciously playing a part. They have hours when they appreciate better things, and make themselves believe they are doing the will of God, and the days come when the Mr. Hyde of their nature asserts himself and they revel in the "wages of unrighteousness." Such men deceive themselves into thinking they can have both. They proudly tell the tempter that a house filled with his treasures would not tempt them astray, and at the same time build their seven altars hoping that God will allow them the treasures of Midian. But Jehovah cannot be bribed, and gold is a deceptive thing. The man who continues to look upon it with covetous eyes will find himself plotting the iniquities of Shittim as he reaches for the "wages of unrighteousness."

We can learn two things from the story of Balaam, yes, three which are plain to the simple every-day folk.

One of them is that the garb of a prophet is no guarantee of the real life of the man. Some of the worst men in history have worn priestly robes, and have hidden under pious platitudes ways that are dark and tricks worthy of the prince of rascals. No one complained that Judas was not a good preacher, for ought we knew he was more popular with the crowd than either Peter or John.

There are some puzzling things about Balaam, it is hard to say just how he stood before God. Some men have gone to heaven that have done some mighty wicked and foolish things. If Balaam was saved it was a marvel of grace; and when we think about it rightly, that is so with all of us. But whatever we may say his reputation for religion did not save him from divine displeasure when he went wrong. There is no exemption clause in the moral law for preachers or religious leaders. They cannot hanker after forbidden things without moral deterioration.

Another great fact is that good things are not won by simply wishing for them. Balaam was sincere in his desire when he said, "Let me die the death of the righteous, and my last end be like his." Yet a man must have something more than a wishbone to reach the things for which Balaam longed. The world is full of people who want the cloudless sky and the light that beckons the good man when the long shadows of life are cast eastward, at the same time they are wanting the gold of Balak and the treasures of Moab while they live here. All such will fail as Balaam failed. When Israel came to count the slain on that fateful day when they avenged the foul seductions of Midian, they found among the corpses of the foes of God, the cold body of the desert prophet.

The last lesson of the three is, that we cannot have both the favor of God and the gain of sin. We can choose which we will, but most certainly we cannot have both. Balaam seemed to think that religion and life lay in different fields, and that by sacrifices and rites God might be brought to allow him to do as he wished. Balaam was not the first nor the last man to endeavor to make life and religion things apart. God and Mammon can no more dwell in the same heart now than then. Church membership, or the observance of ordinances will never sweeten a life that garners the wages of unrighteousness from the oppression of the poor, from crooked business, or crooked machine politics. Religion must leaven all of a man's life. There is no twilight zone where one may garner the fruits of sin while he appeases God by gifts or formal worship in His house. Our Bible is a book of inflexible honesty, to follow it one must be honest with God, with his fellows and with himself. It insists that religion goes down to the very roots of our being; that religion which has anything to hide, that is not straight and true cannot be pleasing to God. The Balaams of earth who have corners in their souls where God and religion are shut out, and who gather the "wages of unrighteousness" unafraid, are

(Continued on page 16)

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
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OUR PRAYER CALENDAR

—o—

13—FRIDAY

For Miss Zemma Hare, evangelistic work, Kaifeng, China.

Make ye ready the way of the Lord.

—Mark 1:3.

14—SATURDAY

For Rev. and Mrs. J. J. Cowser, evangelistic work, Rio de Janeiro, Brazil.

Praise ye Jehovah, for Jehovah is good.

—Psa. 135:3.

15—SUNDAY

Pray that unselfish service may characterize American Christians.

If any man would come after Me let him deny himself.—Matt. 16:24.

16—MONDAY

Pray for Prof. and Mrs. George Carver, University of Shanghai, China.

Abide in Me and I in you.—John 15:4.

17—TUESDAY

On its twenty-ninth anniversary let us thank God for the Baptist World Alliance, founded July 17, 1905, and meeting in Berlin, Germany, August 4-10.

Jehovah of hosts is with us.—Psa. 46:7.

18—WEDNESDAY

For Miss Ray Buster, educational work, Bello Horizonte, Brazil.

I myself will be the shepherd of My sheep.

—Ezek. 34:15

19—THURSDAY

For Miss Bertha Smith, evangelistic work, Tsiningchow, China.

God, even our own God, will bless us.

—Psa. 67:6.

—o—

MISSISSIPPI BAPTIST ASSEMBLY

WHERE—Mississippi Woman's College.

WHEN—July 15-20.

WHO—The whole family.

WHAT—W. M. U. classes for women and young people.

—o—

A great treat is in store for our women. Mrs. Carter Wright, Southwide Representative, will hold conferences each morning on the fundamentals of our W. M. U. Work. Also classes for young people at this hour. These classes will be both inspirational and practical. Our President, Mrs. Ned Rice, and will be present to lend her usual encouragement and enthusiasm. We are expecting a great time.

—o—

Notes from the Girls on Their Way to Ridgecrest

We Mississippi girls wish to express our thanks and appreciation for the hospitality shown us by the Meridian W. M. S.

We arrived in Meridian about five-thirty Saturday, June 23rd. The ladies welcomed us in Meridian at the First Baptist Church. As we entered the church we were served ice cold coca cola. We were assigned the different homes to spend the night. Each lady gave her girls a ride over the city and royally entertained them in their home until four o'clock Sunday morning, when our hostess waked us. They were not supposed to serve us breakfast, but we had breakfast and at five o'clock they were wishing us well on our way to Ridgecrest.

Myrtle E. Hays.

—o—

About a quarter until eleven Sunday morning thirty-nine tired, happy girls and counselors arrived in Birmingham, Alabama, Miss Juliette

Mather was standing on the steps of the First Baptist Church with her usual winsome smile. Seats were reserved in a cool section of the church. The pastor gave us a most cordial welcome and the people were most gracious to us. After enjoying an inspiring message by Dr. Hobbs we were taken to the Villa on the top of the mountain at Avondale Park. The City Y. W. A., a charming host of girls, served us a delicious plate. The friendship and gracious hospitality of these lovely friends will linger long in the hearts of thirty-nine Mississippi Ridgecrest bound girls and counselors. We want them to know we appreciate it and if they should ever come our way, we shall try to give them the same Southern Hospitality.

Grace Lowe.

—o—

Sunday Evening in Chattanooga

During our stay in Chattanooga Sunday night, we were special guests at Hotel Northern, owned by Mr. Tom Keefe, a deacon of the First Baptist Church. We were given the very best of service.

We had the privilege Sunday evening of attending the services of the First Baptist Church of which Dr. J. H. Hughes is pastor. We were very cordially greeted by the pastor, Mr. Cheek, the deacons and members of his church.

Mr. Frank Cheek, director of music, presented his volunteer choir of twenty-nine members in their special monthly concert. This is one of the outstanding church choirs of the South.

After the church services, the Y. W. A. of First Church honored the delegation with a reception and refreshments. Another delightful feature of the entertainment by these girls was a tour over the beautiful city, a trip to Missionary Ridge and other points of interest.

Monday morning was spent on Lookout Mountain, visiting points of historical interest.

Georgia Mae Ogburn.

—o—

A Night At a Mountain School

The Mississippi delegation of Y. W. A. girls got to Harrison-Chilhowee Mountain School, which is fifteen miles east of Knoxville, Tennessee, just in time to join their evening prayer service which the students observe each evening immediately after the evening meal.

This mountain school, a school of our own Baptist denomination, is situated in a beautiful valley surrounded by mountains which almost cut it from sight of tourists. The buildings, three in number, were well built attractive brick structures. The administration building was about half way between the boys' and girls' dormitories. The campus scenes were of such beauty till one felt his nearness to God through the natural landscaping and the atmosphere of the whole surroundings.

Mr. Roy Anderson, principal of the school, told the visitors of the wonderful work done by this school. He gave us incidents showing us how God watched over and provided means for the education of Baptist ministers. These stewards were to go out into a section very much in need of trained ministers. This school has had a struggle to stay in operation through the past few years of depression and financial strife. Harrison-Chilhowee School was dropped from the support of the Baptist Mission Board, but in spite of its hardships it has been God's will that its good works be kept up. Today Harrison-Chilhowee Mountain School is the only one of our Mountain Schools which is out of debt.

The Mississippi girls had the opportunity and great pleasure of meeting the Missouri Y. W. A. delegation and their leaders, Miss Alberta Stewart, and Mrs. Una Roberts Lawrence of Missouri Editorial Secretary of the Home Mission Board and Mission Study Chairman of W. M. U. The Missouri group of thirty-five with forty-two Mississippi girls spent the night there. Such a joy and such a blessing it was to see and know of the wonderful work carried on there. Beds were provided for all the girls, their leaders and drivers. After a well planned breakfast which was enjoyed by all, the happy girls said farewell at seven o'clock to continue their journey to Ridgecrest, N. C.

The following is a list of the Mississippi girls attending the Y. W. A. Camp at Ridgecrest:

Rosalind Talbert, Poplar Springs Church, Meridian, Miss.

Katherine Rea, Highland Avenue Church, Meridian.

Henrietta Shirley, Highland Avenue Church, Meridian, Miss.

Jane Pinnix, Hamilton.

Helen Hoppers, Martha Ann Horton, Mary Joe Lane, Myra Gray, Bessie Turner, Eloise Moore, all of Tupelo.

Sarah Dear, Bay Springs.

Marie Morgan, Bonnie Lee Mangum, Annie Ford Smith, Evelyn McCarley, Mignonne Lockhart, all of Magee.

Virginia Eley, Moss Point.

Louise Holman, Natchez.

Sylvia Curlett, Magnolia.

Louise Short, Griffith Memorial Church, Jackson, Miss.

Gwendolyn Parks, Griffith Memorial Church, Jackson, Miss.

Mrs. J. T. Cotton, Griffith Memorial Church, Jackson, Miss.

Celestia Thomas, Griffith Memorial Church, Jackson, Miss.

Mrs. C. J. Overton, First Baptist Church, Jackson.

Mary Addie Johnson, First Baptist Church, Jackson.

Virgie Lee Arnold, First Baptist Church, Jackson.

Annie Alliston, First Baptist Church, Jackson.

Enid Henry, Calvary Baptist Church, Jackson.

Mrs. Jim Tripp, Calvary Baptist Church, Jackson.

Annie Lee Wilkerson, Calvary Baptist Church, Jackson.

Edwina Robinson, Calvary Baptist Church, Jackson.

Gladys Tate, Baptist Hospital, Jackson.

Jimmie Reese, Shelby.

Annie Will Shivers, Shivers.

Myrtle Hays, Harperville.

Ruth Hallman, Burns.

Emily Stovall, Lena.

Mary Lee Sessums, Lena.

Esther McWilliams, DeKalb.

Georgie Mae Ogburn, First Baptist Church, Meridian.

Lora Blanche Short, First Baptist Church, Meridian.

Mrs. W. H. Alexander, First Baptist Church, Meridian.

Grace Lowe, Kosciusko; Janie Lee Burns, Kosciusko; Bernice Cokes, Forest; Vivian Gilley, Hollandale; Marietta Gilley, Hollandale; Anna Rita Jones, Hollandale.

Those spending the entire summer: Vivian Langford, Brookhaven, Annette York, Picayune.

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R. B. G.
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The Baptist Record

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R. B. GUNTER, Cor. Secretary
P. L. LIPSEY, Editor

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East Mississippi Department

By R. L. BRELAND

DOWN AT EDEN

This is not the Garden of Eden, though "Adams" and snakes were found there; but this was a nice little town down in Yazoo County just north of Yazoo City. The first Sunday in July the writer began a meeting of several days, assisting Pastor D. I. Young in the Eden Baptist Church.

My stay with Pastor Young, family and flock, was pleasant and I hope profitable to all concerned. My home was with Bro. Irvin M. Shackleford and his splendid wife and the Blantons who are residing there at present.

The Lord was gracious to us, as He always is. It rained on all sides of Eden but left Eden dry until the close of the week. Even on the "Glorious Fourth" it was dry and the people came to church. The results of the meeting will be revealed in eternity but some of the results were: seemingly the church revived somewhat and one addition by baptism. Much sickness hindered the progress of the meeting.

I was agreeably surprised to find old friends of former pastorates at Eden. Among these were Deacon John H. Wilson and family whom I knew and was their pastor back at Conehatta (Pleasant Hill church) Newton County, many years ago. I enjoyed the renewed fellowship with them.

Pastor Young is a lovely character, a splendid fellow-worker. The days with him and his people were happy ones. May the Lord bless them every one.

—o—

The Breland annual family reunion was held on June 29th at Linwood Baptist Church, Neshoba County. More than 100 relatives registered and as many more friends of the family were present. Had a great day together. Rev. Oscar P. Breland of Crawford, preached in the morning and Rev. L. G. Grantham of Philadelphia, in

the afternoon. Rev. E. W. Breland, age 84, spoke also. A splendid dinner was served at the noon hour. It was a happy day of social reunion.

—o—

While at Eden I did not meet Pastor Webb Brame of Yazoo City, but words spoken of him told that he is doing a good work and is loved the country over.

Familiar names enter into the roster of former pastors of Eden. Among them are Thos. J. Moore, L. T. Grantham, A. C. Parker, E. G. Evans and G. W. Riley. Possibly there were others.

Pastor B. W. Walker has decided to remain with the Hollandale Baptist Church. The revival meeting there begins this week. Dr. W. A. Sullivan of Natchez is to preach in the meeting.

The third week in July the writer will be with Pastor B. E. Phillips in a meeting with Bethlehem (Fork) Baptist Church in Simpson County.

—BR—

SILVER CREEK, MISS.

—o—

Have for the past seven days been in meetings with Bro. Mark Lowery. Glad to be in Mississippi again, and enjoy the fellowship of these good Baptist folks. Mrs. Hamilton and I stayed in Brother Lowrey's home, and how welcome he and Mrs. Lowrey did make us. These fine people made our stay a great joy.

The preparation was great. Pastor Lowrey and Brother W. C. Morgan, singer of Union Church, are great co-workers, and it was a joy to join them in the harvest time.

There were 38 additions, 27 of them for baptism. What a time of rejoicing when a good and faithful pastor and people see such gratifying results of their work together. On tomorrow, July 8, a meeting begins with Pastor D. O. Horne, at Monticello.

All good wishes for Brother Lipsey and the Record and Secretary Gunter and Mississippi Baptists!

Yours fraternally,

W. W. Hamilton.

—BR—

DR. F. M. POWELL IN MISSISSIPPI

—o—

For ten great days Dr. F. M. Powell, Professor of Church History in the S. B. Th. Seminary of Louisville, was with the First Baptist Church of Columbia, June 17-27. Some of the oldest and most faithful workers in this church say it was the greatest and most far-reaching in its effects of any meeting in the history of the church. No one has so stirred the Christian people who came to hear, as did Dr. Powell.

Dr. Powell is a prince among preachers as well as a superb teacher of the Word. His messages were practical, pungent, powerful, helpful, useful everyday messages from the great passionate heart of this true man of God. He knew what was needed, and the Holy Spirit gave his grace and utterance. He is the kind of man who brings blessings and courage to pastor and people alike. He proves himself an invaluable inspiration.

In visible results we had 27 ad-

ditions—20 for baptism and 7 by letter. Twice the usual number of women at the regular W. M. S. meeting, and more men, by far, at the regular services, and even the offerings are increasing. Such results should rejoice any pastor's heart.

May God's richest blessings follow this evangelistic teacher-prophet.

Leo B. Golden, Pastor.

—BR—

A JUNIOR MISSIONARY

(Written by J. Wash Watts; Spoken by John D. W. Watts at the B. Y. P. U. District Conventions and published by their request.)

—o—

Now I am a junior. Soon I shall be an intermediate. Whether junior or intermediate I want to be a missionary. Now I am a boy. Soon I may be a man. Whether boy or man I want to be a missionary. I want to be a junior missionary now that I may know how to be a senior missionary later. Now I am in America. Once I was in Palestine. In America or Palestine I want to be a missionary. I am not paid to be a missionary. If ever I should be in order that I should devote all my time to the work, the pay should make no difference in the spirit. I want to be a missionary because I am a Christian. Neither age nor place nor pay makes a missionary. To all who accept Him as Lord Christ says, "As the Father hath sent me so send I you."

Therefore, I purpose to study missions, missionary stories and truths from the Bible. The lessons of missionary history. The heroes of modern missions. What a thrill there is in going with Carey to India, Morrison to China, Livingston to Africa, Peyton to the New Hebrides, Grenfell to Labrador! In the work of Southern Baptists there are more great names than I can call! I know of Matthew T. Yates in China, and Dr. Ayres, and Dr. Sallee, and Dr. George Leavell. I have heard of Bagby in Brazil, Walne in Japan, Taylor in Italy, Green and Lockett in Africa, Sowell and Hart in Argentina, and Chile. Dr. Powell, who died a few days ago in Alabama, did a great work in Mexico. Yet these are but a few. There is instruction, adventure, romance, heroism and Christianity in their work and I want these in my life.

Also I purpose to pray for missions. Back of the appointment of Mr. Elton Johnson as one of the new missionaries to go to Brazil is a beautiful story. He was formerly a B. Y. P. U. Secretary and much beloved by B. Y. P. U. members. Since finishing his seminary course he has spent two years in a pastorate, waiting till Southern Baptists could send him out. This Spring the church at LaGrange, Ga., provided his salary. Afterwards he learned that a Junior B. Y. P. U. in Atlanta, Ga., had made this a special object of prayer for three months.

Let me pray too.

Also I purpose to give to missions. About two years ago Mr. Edwin Dozier, son of Missionary Dozier of Japan, taught a group of boys at a Baptist boys' camp in

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Virginia. There they learned to love him. They also learned of his desire to go back to Japan. Afterwards they got together and petitioned the State W. M. U. Secretary of Virginia to have his salary provided out of W. M. U. funds. She said she thought she could provide they would raise the traveling expenses. And they did. They wrote to other Baptist boys throughout Virginia and together they gave for the sake of missions. Let me give too.

Also I purpose to be a missionary. Not necessarily a foreign missionary. Not necessarily a home missionary. I would be either if God called me. He may call me to be a farmer, a business man, a lawyer, a teacher, a minister. But whatever else He calls me to be I am sure He calls me to be a missionary spirit, and God helping me I'll tell other people about Jesus.

—BR—

HILLMAN COLLEGE

—o—

A prominent editor said, "Half the value of a college education comes from college friends and contacts." Where can a girl find more valuable friends than students of Hillman and Mississippi Colleges? Where can more ideal social life be found than in Clinton where the two colleges are mutually helpful? Where can greater religious opportunities be found than in this denominational center which is the home of so many prominent Christian leaders? What contacts can be more valuable than friendships formed with the young preachers and others who will be our leaders of tomorrow in church and state?

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M. P. L. BERRY, President,
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—BR—

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Sunday School Lesson

W. A. Sullivan

July 15, 1934
The Prophet Elijah
I Kings 17:19-8

—o—
Last Sunday our lesson dealt with Asa, third king of Judah after the division of the kingdom under Rehoboam. Today we shall meet Ahab, seventh king of Israel (Northern kingdom) after that division. He, like several of his predecessors (Nadab, Baasha, Elah, Zimri, and Omri), was contemporary with Asa, king of Judah. From the time of the beginning of the reign of Jeroboam to that of Elijah's first meeting with Ahab conditions in the Northern kingdom grew steadily and rapidly worse. For more than half a century the country was torn with war, rebellion, internal strife, murder, and suicide. A pall of idolatry settled over Israel like the darkness of a pagan night. When Ahab became king, he proved to be far more wicked than any of his ungodly predecessors had ever been. To climax his wickedness he flagrantly disobeyed the command of Jehovah (Deut. 7:3) by marrying Jezebel, a wild, willful, idolatrous woman of Phoenicia. He himself became a worshipper of Baal, built a house for Baal in Samaria, and placed an altar there. It is said (I Kings 16:33) that "Ahab did more to provoke the God of Israel to anger than all the kings of Israel that were before him." Into such a situation the prophet Elijah came.

1. Elijah Appears (I Kings 17:1). He comes like a flash out of the dark. We have not even heard of him before. Nothing is said of his parentage. He was an inhabitant of the wild hill section of Gilead, east of the Jordan. His first appearance is brief. In twenty-five simple words we have his message to Ahab. They were fiery, burning words spoken for Jehovah. He disappeared as suddenly as he came. Ahab saw him no more until after three years.

2. Elijah at the Brook (17:2-7). The account of Elijah at the Brook Cherith is simply told. He followed the guidance of God as to the direction in which he should go. He stopped where he was told to stop. He trusted the promise and providence of God as to the necessities of life. He remained hidden in obscurity at the brook until God commanded him to move on. To remain by the failing waters of the brook until God told him to depart must have been a far greater test of his faith than to meet Ahab face to face with the announcement of the impending judgment of the Lord.

3. Elijah and the Widow Woman (17:8-24). At last the command came to Elijah to leave his hiding place at the Brook Cherith. But that command must have been a still severer test of his faith; for he was directed to go to Zarephath, a

suburb of Zidon which was the home-town of the wicked Jezebel. Moreover he was told that a widow woman there would provide for him. Again he obeyed and followed the guidance of God, notwithstanding the apparent danger into which he was going and the humiliation of having to depend on a widow for bread to eat and for an attic in which to sleep. Upon his arrival in Zarephath his faith was tested further when he met the widow about to prepare the last morsel of food she had so that she and her son might eat it, and die. Yet he took God literally at His word with the result that he not only kept alive himself, but the widow woman and her son were saved from death. As long as they need, God provides for them who trust Him; though sometimes the agents by which His provisions are sent are passing strange. Back of the ravens and back of the widow woman lay the inexhaustible resources of God.

4. Elijah Shows Himself Again to Ahab (1 Kings 18:1-19). For nearly three years Ahab had sought for Elijah, determined to kill him. Meanwhile Jezebel resolved to slay every prophet of Jehovah in Israel. Good Obadiah whom God providentially kept in Ahab's court managed to hide one hundred prophets in a cave and thus rescued them from the murderous designs of Jezebel. Notwithstanding Elijah no doubt knew that Jezebel was bent on killing all the prophets of Jehovah, when the command of the Lord came to present himself before Ahab he proceeded forthwith to do so. God who had provided for him at the Brook Cherith and at Zarephath would protect him from the wrath of Ahab. So he went forth to meet the wicked king. He boldly charged Ahab and his wicked house as being the real troublers of Israel in that they had forsaken "the commandments of Jehovah, and had followed after Baalism." His faith rose to heavenly heights as he fearlessly challenged the king, 850 prophets of Baal, and all Israel to meet him on Mt. Carmel.

5. Elijah on Mt. Carmel (18:20-46) Ahab must have been awed by the bold, daring challenge of the prophet. Elijah did not make known the purpose of the meeting on Mt. Carmel until he stood there face to face with Ahab, the prophets of Baal, and the people of Israel. What suspense there must have been! How appropriate the place! How tremendous the issue: "How long halt ye between two opinions? If Jehovah be God follow him: but if Baal be God, then follow him." How daring the test proposed! "The God that answereth by fire, let him be God." How quiet the confidence of Elijah. Note his sarcasm as the prophets of Baal, in their hysteria, mutilate themselves; his patient waiting until the time of the offering of the evening oblation; his extra precaution that God's answer by fire shall be unquestioned; his intimate, direct, and definite prayer just before the fire fell; his startling order for the summary execution of the prophets of Baal; his confident message to Ahab that there was the sound of

abundance of rain; his victorious race before Ahab back to the city of Jezebel. Surely, thought Elijah, Israel would now turn back to Jehovah.

6. Elijah in the Desert (I Kings 19:1-8). If Elijah thought the tide had turned with the great victory on Mt. Carmel, he reckoned without Jezebel. When Ahab returned to his palace, he told her all that Elijah had done with special emphasis on the slaying of the prophets of Baal. She listened in silence till the story was all told. Having heard it, she at once dispatched a messenger to Elijah announcing her determination to slay him before the passing of another day. The hero of Mt. Carmel, seized by fear, became a terror-stricken fugitive as he fled toward the south, past Beersheba, into the desert. There disheartened, lonely, afraid, he lay down under a Juniper tree and prayed that he might die. God however was not ready for him to die. God provides for, cares for, and protects those who trust and obey Him until all their work is done. Elijah's work was not yet done. He awoke from his slumber of exhaustion to find that an angel had come with food and drink. After refreshing himself he journeyed on forty days toward the south, and came to Mount Horeb.

Several things impress one in the study of this lesson. (1) Elijah's faith in Jehovah as shown at the Brook Cherith, at Zarephath, when he went the second time to show himself to Ahab, and as he faced the prophets of Baal on Mt. Carmel. (2) God's providential care of His prophets who trusted and obeyed Him. (3) Elijah's fear and despondency after the great victory on Mt. Carmel. We must remember that he was a "man of like passions as we are." After the strenuous day on Mt. Carmel, nervous reaction was human. Besides his order to slay the prophets of Baal was probably not the order of Jehovah. To say the least it reminds one of the slaying of the prophets of Jehovah by Jezebel. It surely was not the method of Jesus. Yet "among them that are born of women there hath not arisen a greater than" Elijah the Tishbite. We shall hear more of him in the lesson next Sunday.

—BR—
FROM AN EX-MISSISSIPPIAN

Atmore, Ala.,
July 2, 1934.

—o—
I am receiving the Baptist Record, (and I sure enjoy reading it), but I don't know why I get it, only that I was formerly a pastor in Mississippi, in fact I spent twenty years, the happiest years of my ministry in your state, and even after I had left the state, I still was pastor of one church in George County, and I not only get the Record, but I am continually receiving literature from Dr. Gunter.

**SORES BOILS
CUTS BURNS**
Are Relieved Promptly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

He assumes that I am still pastor there.

I enjoy the Record very much, and I especially endorse your stand on Prohibition. How I wish I was there from now till the 10th to help fight for the dry cause.

I spent most of my time in Green, George, Perry, Lamar and the upper of Jackson Counties, and in those days when I preached against drink, they looked at me like I was a new kind of preacher, but they soon got used to it, as I preached Temperance, and Education as well as the pure Gospel, and today those people around Leakesville are a different people to what they were when I started there in 1904.

Now having reached the advanced age of over four score. I am not doing much, only waiting for the world to go by, and watching you younger men fight the battles of the Lord that I have been engaged in for 58 years.

I am now located in a little town in south Alabama, second county above Mobile, where I own my home and go out and help the other brethren sometimes.

If you can afford it, I hope you will continue to send me the paper as I love to read of what those good preachers are doing in the State in which I spent so many happy years.

God bless you in your work and may He give you strength to continue the good work that you are doing, is the prayer of an old Baptist preacher.

Kindest regards and best wishes,
Sincerely yours,
R. W. Brooks.

TWO TEXAS BREEZES

—o—
It was my privilege to be in a meeting in Refugio, Texas, for 14 days in April. The music was under the leadership of the pastor, V. G. Garrett. There were 42 additions to the church; 22 for baptism. Twelve oil field men were saved in this meeting. The offering was very liberal and the church and pastor invited the visiting minister back for another meeting.

The first two weeks in May we were in a revival at Angleton, Texas. The interest was fine.

There were fifty-six additions, 34 for baptism. There was a liberal offering and an invitation to return later for another meeting.

Our work goes well here.
L. S. Cole,
Marks, Miss.

HARGRAVE Military Academy

"Making Men--Not Money"

A preparatory school for boys. Accredited. Ideal location. High academic standards maintained by experienced masters. Whole some Christian influence. "The Best at Reasonable Cost." Separate Junior School. For information address

COL. A. H. CAMDEN, B.A.
Hargrave Military Academy, Chatham, Va.

THE PANAMA COUNTRY

—o—

A Resume of
Her History
Her Peculiarities
Her Missionary Outlook.

—o—

By J. V. Tinnin, Pastor,
Balboa Heights Baptist Church
Canal Zone

—o—

Part VII.

The Tempo of the Tropics.

Normally, everything runs smoothly enough in the tropics. The same breezes blow from the same direction day in and day out, year in and year out. Even the temperature has such a sameness that the thermometer lacks originality. Every day seems like after dinner on a lovely day in June. Everybody who can takes a siesta in the middle of the day. The weather is so nice and everybody is so comfortable; there are so few changes and surprises that it gets on a white man's nerves. A few discomforts would be conducive to contentment. We often wish that we could get good and cold again.

Americans here blame all of their shortcomings on the tropics. It does not make any difference how dumb they were back home, if anything goes hay-wire with their thinking apparatus they say the fault's with the tropics. They blame the tropics for being hard on their memory, hard on their nerves, hard on their ambition and hard on their morals. They call it a land of paradoxes and say that a white man was never intended to live in this country. But it is a singular thing that when one leaves he invariably yearns to come back.

Stanley Gilbert very fittingly said:

Away down south in the Torrid Zone,

North latitude nearly nine,
Where the eight months' pour once
past and o'er,

The sun four months doth shine;
Where 'tis eighty-two the year
round,

And people rarely agree;
Where the plaintain grows and the
hot wind blows,
Lies the Land of the Cocoanut
Tree.

'Tis a land that still with potent
charm
And wondrous, lasting spell
With mighty thrall enchanteth all
Who long within it dwell.

Then, go away if you have to go
Then, go away if you will!
To again return you will always
yearn

While the lamp is burning still!
You've drank the Chagres water,
And the mango eaten free,
And, strange tho' it seems, 'twill
haunt your dreams—
This land of the Cocoanut-Tree!

The Aristic Temperament

Our neighbors, the Panamanians, are particularly constituted in their artistic temperament. They yearn for notoriety, music, color, gaiety and a liberal ration of ambrosia. I read recently a newspaper account of a Panamanian lad who died of heart failure when the tailor fail-

ed to have a new suit he had ordered ready in time for him to march in a parade on some special occasion.

Until a recent order was issued by the secretary of government and justice, regular Panama policemen walked their beats with the clatter and pompous jingle of a troop of Russian cavalry officers. The order, however, affected only the regular policemen. Their superiors enjoy the distinction of wearing fancy high-top boots, spurs, Sam Browne belts and all else that goes to satisfy the vanity of these simple-hearted children of nature who mimic their more civilized brother officers of the army and navy in the Canal Zone.

There are three national pastimes in Panama: Cock fighting, the lottery and politics.

Cock Fighting

Fighting cocks have their natural spurs cut off and sharp steel spurs are attached to the stubs. The fowls are carefully trained for the contests. The birds will endure unlimited suffering and fight until they are either killed or fall from sheer exhaustion.

The Lottery

This form of gambling is quite universally engaged in by the Latin-American countries. The Panamanian lottery is operated by the government, from which it reaps a revenue ranging from \$75,000 to \$100,000 weekly. The government shares its profits with charity and the church. Many of the Americans, believing that this is one institution operated by the government that is on the square, and engage in it freely. The sale of lottery tickets is not allowed in the Canal Zone, but women and children sell them on street corners, in restaurants and in all public places throughout the republic.

A newspaper editor in Havana once told me that the lottery is Latin-America's greatest financial curse. The poorer class—and their name is legion—suffer most. The gambling habit is so deeply engendered that they squander their weekly pittance with a fond hope of some day "hitting the lottery." As a result little or no effort is made to save a part of their earnings for the inevitable rainy day. This, he declared, accounts for the great horde of beggars that swarm the streets of Havana. The lottery has a bad psychological effect on all classes, he said. They live in anticipation of where they will go and what they will do when they draw the lucky number. They search for solitude and peace of mind in wool gathering, sitting in the parks or walking the beaches, deep in unprofitable thought.

I was impressed by the editor's sincere plea that I not quote him or mention his name in connection with his criticism of the Machado government, or any other Cuban form of government. I suppose, however, it is now safe for me to quote him, for recently someone tossed a bomb into his publishing plant, wrecking the building.

Election Ink

When an election is held in Panama the voter, after casting his ballot, is required to dip his right

index finger into a bottle of indelible ink. The mark is supposed to be effective for 48 hours. Each voter's finger is carefully scrutinized by the commission before he is allowed to cast a ballot. The variegated colors, ranging in shade from that of a mechaum pipe to a patent-leather black, make it difficult for the commissioners to determine whether a man has voted or not. At the last presidential election the leader of one of the opposing factions obtained a solution from a chemist that would remove the ink, and sent scores of his adherents back to the polls to vote again. The unusually clean fingers aroused suspicion and a riot was narrowly averted.

Politics

There is only one political issue among these people and they keep it alive—the outs against the ins. They are always planning a crisis.

Sometime ago I was granted an audience with the president of Panama. The walls of the presidencia were bespattered with machine gun bullets of a recent revolution in which the only casualty was an American newspaper reporter. I was impressed by the number of soldiers with fixed bayonets who sauntered about the entrance to the palace, well contented to serve a country that was contented with so little service. I was told that the soldiers searched all visiting statesmen for dirks and dynamite. Since the establishment of the Panamanian government the public has been plagued by graft. Most of the statesmen have but one aim, to plunge their hands deep into the public treasury. The present executive impressed me as being an honest, upright man of unusual ability and, if left alone I believe, will lead Panama into the light of a new day.

A narrative of Panama would be incomplete without mentioning the sunsets and nights. I witnessed my first tropical sunset from the deck of a steamer one evening off the coast of Nicaragua. I recall how I charged my memory with its grandeur. I thought I should never see such a lovely sight again. But we see just such sunsets every evening down here, and each is vastly different. The mountains draw their lines of beauty against the measureless deep of the tropical sky. The sun, a riot of color, dies at last on the highest peaks. Then a brief, pearly twilight; the Southern Cross peeps with its topmost star above the palm trees, heralding the swift approach of the soft-footed night. Majestically the moon rises over Ancon Hill, changing the darkness of the sky into a blue canopy of theoric beauty.

Whenever the monotony of the tropics gets on our nerves, we walk out by the sea, sit down under a cocoanut tree, watch the moon rise across the bay, and listen to the murmur of the Pacific as she beats

out her age-old hymn on the shores of the Spanish Main.

The best book I have read on Panama and the Canal is "Trails of Progress" (Knickerbocker Press) by Sue Core. I am deeply grateful to Miss Core for permission to use material from this book in writing these stories. If you have a youngster in your home who loves history, you should put this good book in his hands. I quote from the preface of the fascinating volume the following lines:

Down near the heart of the tropics

Where the trade winds blow all day,

Where the Southern Cross is shining

And the flying fishes play;

Down where the days when ended
Sink fast to a peaceful death,
Where the gorgeous glowing sunsets

Are as short as a baby breath;

Down where the palms are blowing
And the thermometers always climb,
Is the land of tropical moonlight
In north latitude, almost nine.

MISSISSIPPI STUDENT REVIVALS

—o—

God in His own benevolent way is richly blessing the efforts of Mississippi Baptist students this summer as they sponsor young people's revivals in representative towns all over the state. One meeting, that of the Oxford young people, has already been reported on. The traveling team of four students, working with a splendid group of local youth, are happy to report another glorious week, just completed at Starkville. In addition to the two services at the First Baptist Church each day, a special challenge and opportunity came through well attended afternoon services at the Mill grounds. God has been with us.

From Starkville the term is scheduled to go to Pontotoc for a week's meeting. Their itinerary for the remainder of the summer is:

Pontotoc, July 9-15.

Vicksburg, July 16-22.

Louisville, July 30-August 5.

Greenville, August 6-12.

Brookhaven, August 13-19.

Gulfport, August 20-26.

We ask that Mississippi Baptists continue to remember our work with their earnest prayers.

Lucy Carleton Wilds.

WHEN EYES ARE RED
and inflamed from sun,
wind and dust, you can
allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists

Price 25c
Dickey Drug Co., Bristol, Va.

Do You Have Headaches?

Take CAPUDINE

Ease the Pain Promptly

It is a well balanced Prescription of several ingredients so proportioned that it brings quickest relief.

Capudine is liquid—already dissolved—easy on the stomach and is assimilated at once thereby producing quickest relief.

Good for cold aches, back aches and muscle aches and pains also.

10c, 30c, and 60c at drug stores.

The Children's Circle

MRS. P. I. LIPSEY

29—RECORD

My dear children:

In looking at this week's page, I find that no answer is given to Dickie Burch's letter. That omission lies between the printer and me. I was pleased to get "Dickie's" letter, because he is quite a friend of ours, and letters are rather scarce just now. I meant to tell you that he has lived at the Orphanage for several years, but is now living in the home of a lady in Hattiesburg. I should judge from his letter that it is a happy place to live, shouldn't you? He must write again soon, and tell us how his two chickens are growing. I was especially glad to hear from Dickie that he is a Christian and has joined the church. So many protracted meetings are going on now: I hope many of you are attending them. Their special purpose is to show you how to become a Christian. Jesus says, "They that seek me early shall find me." One whom we love very much joined the church last week, and we are very glad about it. If any of you have learned to love Jesus this summer, won't you tell us about it?

The close of every month brings letters from some of our Jeannie L. Clubs—our young "stand-bys." (Can you spell it better than that? It needs improvement somehow: I'll leave that to you.) So here are Fannie Mae of Club No. 1, Mary Nell Rayburn of Club No. 14, and J. and J. Club No. 7, from Colorado Springs, Colorado.

We sent to Bro. Miller at the Orphanage for June, \$8.00, and the same amount, \$8.00, for Bro. Cormier. Can we do a little better than that next time, at the close of the month? I have reason to know that we will; I can't tell you the reason, but it might be some of you could give another. We will see what we will see.

Much love from

Mrs. Lipsey.

—o—
Bible Study No. 2: July 12th.

Man and Woman: Genesis 2.

When plants were growing on the earth, watered by a mist, and the lower animals had been made, God formed man of the dust of the earth, and breathed into him the breath of life, and man became a living soul. God had prepared a garden for him in Eden, and then He put him, in the midst of blooming trees, and those fruiting for his food: among them were the tree of life, and the tree of knowledge of good and evil. God gave him all the other trees for his food, and told him that of these two he should not eat, that if he did he should die. But there was no companion for Adam, this first man, and none was found among the animals to which Adam gave their names. So God said that as Adam needed a helpmeet suited for him, He would make him one, and He caused a deep sleep to fall upon Adam. As he slept, the Lord took one of his ribs and made of it a woman, a companion for man. Adam was pleased and received her gladly, and called her Woman, taken out of man. This is the reason why a man leaves his father and mother, and begins a new life with his wife, establishing a new family. It is intended to last as long as he and she both shall live.

—o—
Grenada, Miss.
July 1, 1934.

Dear Mrs. Lipsey:

I am sending dues for July J. L. Club No. 14. I know you enjoyed your trip on the coast; would like to have been with you. I am going to Daily Vacation Bible School, which is being taught at the Methodist Church, and I am enjoying it so much. Lots of love,

Mary Nell Rayburn.
I wish you would tell us what you learned to make in the Daily Vacation Bible School. I heard from one of the Vacation Schools of the interesting gifts the children were taught to make. And I remember a lovely lady who was a fine door stop, that was given to me once when I taught the Intermediate Bible class in a D. V. B. S. The beach on the coast was fine, our friends at the boarding house were kind and pleasant, the sea-food and other foods were excellent. I wish you had been there. Thank you, dear, for the dues, and for your continued interest in our work.

—o—
Olive Branch, Miss.,
June 30, 1934.

Dear Mrs. Lipsey:

What a nice time you must be having down at Long Beach! Margaret and I have a sand pile and a big tub of water in our back yard and that is our ocean and beach. My velocipede is my bus, and Margaret in her little red wagon tied on to the back is my trailer.

Mother and I are going to enjoy your new Bible study course and I hope to be on your honor roll.

I am sending you J. L. Club No. 1 dues for June, and love from, Fannie Mae Henley.

You've got pretty good things to "pretend" with, Fannie Mae! A sand pile and a tub of water can't be beat, in their way, can they? And you on your velocipede and Margaret in her red trailer have a good time, I know. But when you get a chance, you must go down to the real sea—it is a wonderful sight. Thanks so much to you and mother for the money.

—o—
Slate Springs, Miss.,
July 5, 1934.

Dear Mrs. Lipsey:

I am enclosing one dollar (\$1.00) for the orphans from our Sunbeam Band.

We have an average attendance of about twelve to meet every week and we enjoy our programs very much.

Wishing you success in your work, I am

Your friends,
Jamie Nell Hitt,
President,
Lorraine Putman,
Secretary.
(Miss) Nora Burns,
Leader

We are glad to be the means of passing on your gift to the Orphans. We are planning to take dinner out at the home this week. They are having a good meeting in the church which they attend. Dr. Gates of Laurel is preaching. Nearly all of the older children are members of the church.

—o—
A FISHING OUTING

Mr. Charles DeJean, that magnanimous spirit, who lives in Biloxi, Mississippi, carried a group of preachers and laymen for a week's outing and fishing during the first week in June. This made the eighth annual trip given by Brother DeJean. Brother DeJean who gets great joy out of being able to give this trip to a group of tired preachers each year and Mr. Paul Quave, who was captain of one of the boats this year, have made all eight trips. Brother R. F. Bass, Business Manager of Mississippi Woman's College, Hattiesburg, has made seven trips. We had some seven or eight men to make

the trip this year for the first time. The trip was pronounced by some of the elder men as being the best outing yet.

Our party left Biloxi at noon Monday, June 4th, on the Twin Sister, a 400 barrel oyster boat, owned by the DeJean Packing Co., and a beautiful little yacht owned by Mr. J. E. Dent who was its captain. Tuesday morning we were joined at Breten Island by Brother Enoch Ramsey with his boat the Dixie Flyer. Too much could not be said in praise to Brethren Ramsey and Dent in furnishing their little boats on this trip. They made it possible for the party to leave the large boat and seek out the best fishing waters.

According to custom, the first evening out, every man on the trip was elected to some office, from the most frivolous to the highly exalted position of chaplain and song leader. Brethren Cox and Compere filled these places with grace and dignity. Let the Lower Lights Be Burning, never sounded better than it does when sung by trained voices while out upon the bosom of the great deep. We had great devotional services.

Thursday night was spent at Ship Island. After fishing for sometime Friday morning we lifted anchor and set out for Biloxi. We landed just before noon. All came away singing praises to Brother DeJean and his efficient helpers for making this trip possible. We were assured that we will have an opportunity to go on a similar trip next year.

Mrs. DeJean and Mrs. Heir were praised to the highest for the bounteous spread prepared and served Monday noon, and for the many good eats tucked away in the boat for our enjoyment while out at sea. The trip would have been a failure had it not been for their thoughtfulness and untiring efforts.

Those going on the trip were as follows:

Charles DeJean, Paul, Quave, Elisha Miller, Jr., G. C. Hodge, A. C. Mosley, J. E. Dent, J. E. Dent, Jr., Enoch Ramsey, all of Biloxi; J. A. Barnhill, L. J. Powers, A. S. Johnston, N. R. Roberts, R. F. Bass, Cleo Hogan, Emery, of Hattiesburg; N. H. Jackson, M. J. Derrick, of Jackson; E. K. Cox, Glosster, A. F. Crittenden, Brookhaven; L. B. Golden, Columbia; W. D. Wallace, Ackerman; C. J. Olander, Brandon; W. W. Grafton, Coldwater; E. P. Barr, Como, L. G. Gates, Laurel; Bruce Hilburn, Soso; Lowary Compere, Ellisville; S. B. Harrington, Sunrall; E. S. Flynt, Handsboro; John Barnes, Birmingham, Ala.; Marvin, Gardner, Birmingham, Ala.; R. K. Jones, Monroeville, Ala.; Thomas L. Hill, Newbern, Ala.

E. S. Flynt,
Secretary.

“What Saith The Scripture”
Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.
C. S. Wales, Blue Mountain, Miss.

EDEN CHURCH, JASPER CO.

—o—
The W. M. U. of Eden Baptist church met for their regular personal service program and Bible study class June 16. Appreciated the large crowd and especially the presence of the deacon.

Personal service program at 2:00 P. M.

Sunbeam program 2:30 P. M. Bible class at 3:00 P. M., taught by our pastor, Rev. L. T. Fagan. Subject, The Blood. This lesson was well explained and enjoyed by every one. It means much to us to have our pastor explain our Bible lessons to us.

Preaching service was at 7:30 P. M., which was well attended considering the weather.

Everybody is invited to meet with us every Saturday before the third Sunday and take part in our Bible class.

We had seven from here to attend the B. Y. P. U. Association at Ellisville; all reported a nice time.

Five of our W. M. U. members attended the district meeting at Taylorsville. They reported much benefit out of the meeting.

We are enjoying large crowds attending our Sunday school and B. Y. P. U.

Prof. J. R. Ruffin will teach us to sing beginning Monday morning at 9 A. M. at Eden church.

Our revival will start July 7th at 2:30 P. M. Rev. Patterson from Clinton will conduct the services, assisted by Pastor L. T. Fagan. Rev. Patterson is well known throughout the South as one of the best learned Bible teachers and workers for God, and we are fortunate to have him with us. We cordially invite everyone to come and show your appreciation by your presence. Tell everyone and come yourselves. We feel sure you will be benefitted for we are counting on a great revival. Song services will be conducted by Professor J. R. Ruffin.

—BR—

“Yes, I'm cosmopolitan. My father was Irish, my mother Italian, I was born in a Swedish ship of Barcelona, and a man named McTavish is my dentist.”

“What's McTavish to do with it?” “Why, that makes me of Scottish extraction.”—Ex.

Policeman Loses 62 Pounds of FAT

Mr. J. W. Frost writes: “I've used 7 bottles of Kruschen and reduced from 272 to 210 lbs. with no ill effects whatever. In fact I feel much better than I have for some years. As a police officer I recommend Kruschen to brother officers to keep in regulation weight and health.”

Kruschen is the safe, healthy, sensible way to lose unhealthy surplus fat—simply take a half teaspoonful every morning in a glass of warm water—you'll feel so good—so energetic. You'll gain in strength and ambition— you feel years younger and look it. By reducing excess fat you'll be apt to live years longer.

One bottle last 4 weeks. You can get Kruschen Salts at any drug store in the world.

45 PA
S

FIRST,
MRS. F.
OFFICE

The F. Vicksburg years have Y. P. U. recently T. U. D as. Mrs. ed with t years, ha part as o U. Leade office of sult of t of former made a resignation ago made moving to Church, V credit for Union in ization years or r of the fa same num maintained ion. Unde Thomas w the same characteris will contin

ELLIOTT

The B. ly had a their text of the Miss Fann was invit ing and s week spent people. T from forty on the las entertained and ice c that she b more loya

Thursday, July 12, 1934

B. T. U. Department

"Baptist Training Union"

Aim—Training in Church Membership.
AUBER J. WILDS, General Secretary

Oxford, Mississippi

45 PARTICIPATE IN SENIOR SPEAKING CONTEST

One of the most interesting features of the District B. Y. P. U. Conventions was the Senior Speaking Contest. In District Three there were five, in District Four seven, District Five eleven, District Six seven, District One nine, and District One six. There were twenty-four girls and twenty-one boys, a total of forty-five. The winners were equally divided, three girls and three boys. Two of the winners were representatives of rural churches. We were very happy over the results of this our first speaking contest and hope to make it a regular feature in these conventions, perhaps changing the general subject from year to year. This year our general theme was "Alcohol Education." We are hoping that that subject will not need special emphasis after this year.

of people. Before leaving Miss Gooch led in the re-organization of the union and feels that they are going to be as good as the best.

—o—

THIS SHOULD STRENGTHEN YOUR FAITH IN PRAYER

On Monday of the week when Elliott had their B. Y. P. U. Study Course one of the members, a fine boy of fifteen, went fishing. He shot a big fish and then lost him. In his search for the fish he talked to God and promised God if He would help him find the fish that He would attend the study course. The fish was found immediately and the boy went home happy and began making preparations to go to the study course. He appeared so tired that his mother suggested that he stay home that night but he was to be true to his promise to God and went to the study course and on his examination made one of the best grades that was made. You can never make him believe that God did not help him find that fish, and you will never make me believe that God did not help him find it. He is just that kind of God, so Dewey Bain is a stronger Christian because of this experience and so will you be after you have read this.

—o—

MAGEE JUNIOR B.Y.P.U. MAKES ENVIALE RECORD

The William Carey Junior B. Y. P. U. of Magee is and has been for sometime one of the best Junior B. Y. P. U.'s in the entire South. Miss Nola Ainsworth as leader and Miss Letha Maude Tindall as sponsor, have spared no efforts to make it so and we are glad to give here a few of the credits due them. A-1 for four years; won the Junior Memory Work Contest in their district (District One) for two years; won two banners at the convention; won Simpson County Associational Banner for two quarters in succession; 100 per cent in Study Course; and have reached every possibility as represented in "Active members." These fine boys and girls are to be congratulated on their fine work which measures their loyalty to their church and God.

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ELLIOTT HAS MOST HELPFUL STUDY COURSE

The B. Y. P. U. of Elliott recently had a study course using as their text book the second division of the Sunday School Manual. Miss Fannie Pearl Gooch of Taylor was invited down to do the teaching and she reports a very happy week spent with those fine young people. The attendance ranged from forty-five to a hundred and on the last evening the W. M. S. entertained with lemonade, cake and ice cream. Miss Gooch says that she has never worked with a more loyal and cooperative group

Have you planned to organize another B. Y. P. U. this summer? It may be that your church needs another one or a nearby church may be just waiting for someone to come out and help them. Make the summer a better summer because you have helped some other group of young people find a better way of life.

—BR—

SUNDAY SCHOOL ATTENDANCE JULY 8, 1934

Jackson, First Church	748
Jackson, Calvary Church	824
Jackson, Grif. Mem. Church	554
Jackson, Davis Mem. Church	407
Jackson, Parkway Church	184
Jackson, Northside Church	65
Meridian, First Church	634
Brookhaven, First Church	448
Laurel, First Church	453
Laurel, West Laurel Church	423
Laurel, Second Ave. Church	256
Laurel, Wausau Church	57
Columbus, First Church	568
Ellisville Baptist Church	102
Hattiesburg, First Church	547
Ocean Springs Baptist Church	67

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Sunday School Attendance July 1

(Received too late for insertion last week.)

Hattiesburg, First Church	598
Columbus, First Church	602
Brookhaven, First Church	518
Laurel, First Church	449
Laurel, West Laurel Church	488
Laurel, Second Ave. Church	276
Laurel, Wausau Church	47
Hernando Baptist Church	113

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B.Y.P.U. ATTENDANCE JULY 8

Jackson, First Church	95
Jackson, Grif. Mem. Church	153
Jackson, Davis Mem. Church	208
Jackson, Northside Church	24
Brookhaven, First Church	188
Columbus, First Church	129
Skene Baptist Church	68
Ocean Springs Baptist Church	26

—o—

B.Y.P.U. Attendance July 1

(Received too late for insertion last week.)

Columbus, First Church	146
Brookhaven, First Church	192
Hernando Baptist Church	52
Skene Baptist Church	51

—BR—

LETTER FROM DR. WATTS

—o—

While in Jackson this past week for the meeting of the First District B. Y. P. U. Convention, I

dropped in to see you. Surely I do not begrudge you a vacation, yet I was sorry to miss seeing you. There was no other purpose in my call than to pay a visit. I was enjoying, while making the round of B. Y. P. U. conventions with Bro. Wilds, the opportunity for a closer fellowship with Mississippi Baptist leaders and institutions. While in Jackson, we were entertained—Mrs. Watts and I and our children—in the home of Brother Miller of the Children's Home, and appreciated deeply the spirit of his work. I ran out to see Mississippi College and had the pleasure of meeting President Nelson. In my heart I have known and honored Mississippi College since the days when I came to know Mississippi College men in the Seminary at Louisville, but till now I have had no opportunity to know her otherwise.

That which I enjoyed most of all was the vision of the Baptist young people in the State. I am thankful to have had the opportunity. It is an encouragement to me in my own work. Moreover, as I noted the response of these young people to their leadership, and heard them say, "We have a prince of a man at the head of our work," I rejoiced in the assurance that the foundations already laid will continue to be effectively utilized.

With personal regards, I remain

Yours sincerely,
J. Wash Watts.

—BR—

Mistress—"You will cut and roll the lawn, weed the gravel path, pot some chrysanthemums, plant all those rosebushes, clean out the greenhouse, and see to the heating apparatus, and—"

New Gardner—"Excuse me, madame, but is this a day's work or a five-year plan?"—Ex.

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unsafe imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

NEW HANDBOOK Coming July Fourth...

• The thirteenth edition of the Southern Baptist Handbook will be ready about July 4th. It will be appropriately dressed up in national colors. Three features make it the best edition thus far. First, contains the most thorough-going presentation and analysis of our work along all lines ever confined to one volume. Second, an informing and challenging presentation of the Brotherhood Movement of the South. Third, gives the full text of President Dodd's address before the 1934 Southern Baptist Convention; Dr. E. P. Alldredge's address on "One Hundred Years of Baptist Progress"; also a sketch of Dr. I. J. Van Ness' thirty-four years of marvelous service with the Sunday School Board. There are other special features which help to make the Handbook coveted by all progressive Baptists.

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1934 BAPTIST STUDENT RETREAT, RIDGECREST, N. C.
 William Hall Preston,
 Associate Secretary
 Department of Student Work,
 Baptist Sunday School Board

—o—

Mississippi was present at Ridgecrest in a Master's Minority group of fifty-nine young people under the leadership of State President, Miss Lucy Carleton Wilds; Chester Swor of Mississippi College; Miss Virginia Wifte, of M. S. C. W.; Miss Marion Leavell, of Oxford, and others.

Reaching an attendance mark of but thirty less than one thousand, this Ninth Annual Retreat was without doubt the largest and best meeting of its kind yet held. More significant than the mere numbers was the spirit and quality of the Christian leadership making up that assembly. Baptist student leaders from every section of the Southland, spiritual power manifest in every session, nearly every student having daily devotions with a prayer-mate, each state holding one or more Master's Minority prayer meetings each day where souls were saved and lives rededicated anew—these were simple evidences of the spiritual power of such a meeting, radiating through these privileged students to hundreds of Southern campuses.

They came from New Mexico, 2,000 miles away; from far away Texas; from Kentucky in stock trucks; from the sunshine state of Florida, dauntless young people willing to pay a physical price for a spiritual blessing. From the early morning Master's Minority hour at the spring until goodnight taps were sounded at the close of Dr. Roy Angell's campfire message, the day was full and the students were loyal.

The mornings were devoted to Bible study, class and conference work, closing with an inspirational hour at noon. The afternoons were given over to games, hikes, trips, swimming, and other sports in store for the many who chose to take part. The evenings were high hours of inspiration, open forums, B. S. U. plays, demonstrations and other special features which preceded the evening messages.

The Friendship Circles were for many the sources of richest blessings as the students shared their experiences in prayer and service. At the call of the bugle all gathered around the evening campfire to hear the closing inspirational message of a gloriously happy day.

Students and student leaders from every state participated to make the Retreat the success it was under Divine leadership. Mr. S. D. Gordon's opening message on "Apart with Jesus" set the pace for the messages of the other great personalities on the program. These included: Dr. C. Roy Angell, pastor First Baptist Church, San Antonio, Texas; Dr. Walter P. Binns, pastor First Baptist Church, Roanoke, Va.; Miss Sibyl Brame, Nashville, Tenn.; Mr. Sibley C. Burnett, professor, Tennessee College, Murfreesboro; Mr. Herman F. Burns, staff artist, Sunday School Board; Dr. W. Hersey Davis, Sou-

thern Baptist Theological Seminary; Mrs. J. M. Dawson, Waco, Texas; Dr. W. E. Denham, pastor Euclid Baptist Church, St. Louis; Dr. John L. Hill, Nashville; Mr. J. E. Lambdin, Nashville; Dr. J. B. Lawrence, Home Mission Board, Atlanta; Mr. Frank H. Leavell, Nashville; Dr. Roland Q. Leavell, pastor First Baptist Church, Gainesville, Ga.; Mr. William Hall Preston, Nashville; Dr. Robert E. Speer, Secretary Board of Foreign Missions; Presbyterian Church U. S. A., New York City; Dr. B. W. Spilman, Kinston, N. C. Prof. Chester Swor, Mississippi College, Clinton; Dr. I. J. Van Ness, Nashville; Mr. W. O. Vaught, Jr., Louisville; Dr. Kyle M. Yates, Southern Baptist Theological Seminary, Louisville; and Miss Eutha Madden, graduate nurse of the Southern Baptist Hospital, New Orleans, who was the Retreat nurse through the courtesy of that Hospital.

Mr. Frank H. Leavell, secretary of the Department of Student Work, Baptist Sunday School Board, was in charge of the Retreat, assisted by Miss Sibyl Brame and Mr. William Hall Preston, associates of the Department.

The attendance by states was as follows: Alabama 10; District of Columbia and Maryland 15; Arizona and New Mexico 5; Kansas 2; New York 2; Arkansas 3; Florida 110; Georgia 56; Illinois 11; Kentucky 98; Louisiana 35; Mississippi 59; Missouri 28; North Carolina 112; Oklahoma 31; South Carolina 169; Tennessee 100; Texas 95; Virginia 24.

—BR—

CUT OUT THE CANT AND THE RANT

—o—

To The Baptist Record.

In a former article that you were kind enough to publish for me I said, in speaking of physical, temporal Israel, "He (God) has no further use for them (the Israelites), and never will have. The Israelites, including the Jews, disregarded all these warnings, rejected the prophecies, the Christ, and the church, and were finally wiped clean from Jehovah's slate in the year A. D. 70."

In your issue of June 28, 1934, you published an incomplete reply to my article from L. D. Posey of Jena, La. Brother Posey cites the above quotation from my article and then quotes some scripture from Romans 11 to disprove my statement. His quotation is as follows: "I say then, 'Hath God cast away His people? God forbid. For I am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. And so, all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant unto them, when I shall take away their sins."

Now, I want to emphasize again as I have before, the Israel of the Old Testament does not often mean the Israel of the New Testament. And I am going to call this same Paul to help me in this statement. I want to note first that Paul, in the above quotation, said, "All Is-

rael shall be saved." This is enough to show that he was not talking about the physical, temporal Israel of the Old Testament. Let me quote the following from this same Paul:

Romans 2:28-29: "For he is not a Jew which is one outwardly—but he is a Jew which is one inwardly."

Gal. 3:28: "For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Rom. 9:6-7-8: "For they are not all Israel that are of Israel: neither because they are Abram's seed are they all children; but in Isaac shall thy seed be called. That is, it is not the children of the flesh that are the children of God; but the children of the promise are reckoned for a seed."

Romans 10:12: "There is no distinction between the Jew and the Greek."

I Corinthians 1:23-24: "But we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks, foolishness; but unto them that are called both Jews and Greeks, Christ the power of God and the wisdom of God."

Now hear this from John the Baptist in Luke 3:8: "Begin not to say within yourselves, 'We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham.'

But there is no need to quote the many other scriptures that teach these same things. All Missionary Baptists claim to believe these teachings. But there are a few preachers in the Missionary Baptist denomination who are trying to teach us that Jehovah is a respecter of persons. That He is soon going to bring the Jews back to Jerusalem, and that Christ is going to set up His temporal, or physical throne there and rule over the Jews in Jerusalem as His special people. This is telling me that Jehovah is going to do for this class of people something that He would not do for the under similar circumstances. This is telling me that Jehovah is not a universal God who is no respecter of persons. In the light of Bible teachings, this is not believable.

I have heard, Brother Posey, in his writings, severely criticize the orderly work of his denomination, I have heard another preacher, who preaches as Brother Posey writes, do the same thing. I have heard this other preacher, after becoming roused because his people did not agree with his preaching about the second coming of Christ, shout from the pulpit, "Somebody said he wished I would not preach on this subject any more. That's all right, buddy, if you don't want to hear what I say don't come up here!"

When, in the fifteenth century, the Renaissance was finding its way into the world and many people in the Catholic denomination decided that they could no longer subscribe to that faith, the Protestant denominations began to be organized. But the Protestant denominations did not come far

enough and completely eradicate the act of affusion for baptism, apostasy, the baptism of unbelievers, and the idea of a centralized church polity.

When the Baptists found their denomination saturated with the idea that Jehovah is the God of a select few more than He is a universal God there was a separation. But those calling themselves Missionary Baptists did not completely rid themselves of those that teach that Jehovah is in some mysterious way the special god of the Jews, and that he is coming back some day to do for the Jews some things that he would not be willing to do for all mankind.

The Protestants yet need a purging. The Missionary Baptists yet need a purging. (Being a medical man, I may be inclined to use this word "purge" in a medical sense more than some others would.)

Brother Posey, in speaking of the teachings of Revelation, says, "One of the things shown was a group of one hundred and forty-four thousand Jews sealed, twelve thousands of them being taken from each of the twelve tribes. I ask, 'Do these scriptures teach that God is forever through with the Jews?'"

In the first place, I have often shown in these writings that an Israelite of the New Testament does not often mean an Israelite of the Old Testament. A new Testament Israelite is any one saved by grace through faith. Of course, these will be numerous around the throne of God. In the second place, Brother Posey was careless in the selection of his words. There never was a Jew in the ten tribes of Israel that was carried into captivity about 720 years B. C. and lost to history.

I want to repeat that Jehovah did not select Abram and his descendants because He wanted to bless them above other people, but because He wanted to bless all mankind and teach them His will through some human agency. He did these things through physical Israel, and gave us the Law, the Prophesies, the Gospel, the Church, and the Christ.

This was a glorious purpose that Jehovah served to the world through physical Israel.

But because these Israelites rejected the Gospel, the Church, and the Christ, and went about teaching the same thing that these "Second Coming" preachers are teaching, to-wit: "Christ is going to set up a temporal Kingdom at Jerusalem and rule over the Jews," Jehovah forever destroyed temporal Israel from the face of the earth in A. D. 70, and has no more use for them as a separate people. Any person who teaches these fortunate-unfortunate people that Christ is coming back to rule over them on earth is casting a stumbling block in the way of their ever accepting Christ through faith as their Savior.

As to the teaching of the book of Revelation, I know but little; and I have never heard or read after a man that I thought understood its teachings. I know that, at

(Continued on page 15)

In 1876 a clerk's table was touched in the rear. One elderly gentleman, a farmer, asked, "You are two?" "I do not know if the record is right, but I look mighty well." "I might say again I took the record in favor of from sometime in turned to the Clerk, read the Constitution of the State of laws thereon was Pine Bluff the old gentleman deacon of the I did not live long—never personally but for his interest I was solemn to vote for that would be my fellowman. My mother entered the same "My son, do and remember wrongs any that God is right—God side of any allegiance, I am bound, to st justice and always for of my country as God has see what that I right in the square and Every mother this is true, been raised.

Apply the of the bill, so much

1. If you, heart, really preacher greater and holier congregation to get it for him, if, deep down, believe it will best interest of his flock over the country by every hand from him—your the matter.

2. If you be helpful to way for his the counter, get it for him are oath-bound deep down in it would be

**IN THY VOTE MAKE THE ISSUE
SQUARE AND TO THYSELF
BE FAIR**

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In 1876 as I stepped up to the clerk's table to register to vote, I was touched on the shoulder from the rear. On looking back I saw an elderly gentleman with pleasant face, a farmer with work-day clothes on. His domestic shirt was faultlessly white, while his blue cottonade trousers were as if not long from the pressing iron. He asked, "Young man are you certain you are twenty-one?" I answered, "I do not remember, but if the record is right I am." He said, "You look mighty young and I thought I might save you some trouble." Again I told him, "According to the record I have a margin in my favor of from February 26 till now," sometime in July, I think. He then turned to the clerk and said, "Mr. Clerk, read him the oath of allegiance he is to sign." As I remember it was something like this: "I solemnly swear I will support the Constitution of the United States, the State of Mississippi, and the laws thereof." (The voting place was Pine Bluff, Copiah County, and the old gentleman was a Mr. Cagle, deacon of the local Baptist church.) I did not stay in the community long—never learned the old man personally but always thanked him for his interest in me that day. It made me feel ever afterwards that I was solemnly bound, oathbound, to vote for no man or measure that would be unjust or hurtful to my fellowman, my state, or my nation. My mother's advice, that covered the same point, was like this: "My son, do right, do right today, and remember that right never wrongs anybody. Remember too, that God is always on the side of right—God is never on the wrong side of anything." By my oath of allegiance, I am honor-bound, oathbound, to stand within the zone of justice and vote every time and always for the very best interest of my country, and my fellowman, as God has given me wisdom to see what that best interest is. Am I right in this? Make the issue square and to yourself be fair. Every mother's child of us knows this is true, however poorly we've been raised.

Apply the principle to the question of the passing of the Liquor bill, so much talked of now.

1. If you, deep down in your heart, really believe it will give a preacher greater prestige, a higher and holier influence over his congregation to be a liquor drinker, get it for him, plenty of it. But if, deep down in your heart, you believe it would be hurtful to his best interest, and the best interest of his flock for him to drink liquor over the counter or anywhere else, by every honorable means keep it from him—you are oath-bound in the matter.

2. If you honestly believe it would be helpful to a pastor in a godly way for his wife to drink rum over the counter, or anywhere else, get it for her, plenty of it—you are oath-bound to do so; but if, deep down in your heart you believe it would be hurtful to a pastor or

his church for his wife to drink liquor over the counter or anywhere else, then by every legitimate means, keep her from it; vote against it—you are oath-bound.

3. If you honestly believe it would aid a pastor to lead his flock into deeper piety for his children to be grog drinkers, get grog for them, plenty of it. But if you believe that for a pastor's children to become grog-market patrons would become a hinderance to their father's efforts to lead his people onto higher plains of living, then you are oath-bound to do every honorable thing that is possible to keep those children from the grog-market.

The same principle applies to the teacher and his family, to the janitor and his family, and to the congressman and his family. If the pastor and his family have not the moral power to yield to the drink habit without weakening, the rest of the people can't claim it. Is this true?

If to have the engineer of a train under the influence of whiskey would insure a safer trip for the passenger and crew, then we are oath-bound to get it for him—plenty of it. But if his being tanked-up on liquor would in anyway endanger life or limb, we are oath-bound to do anything just and honorable to keep it from him.

If for a chaffeur to get under the influence of whiskey would render him more trustworthy, we should get him liquor—plenty of it. But if that liquor should cause it to be one whit more unsafe for the driver or his passengers, or any of the public who are out on the highway, then we are oath-bound to try honorably to keep it from him.

If for a general to get under the influence of liquor on the day of battle would make one slip, one mis-step more possible, then by all means honorable, keep the liquor from him. We may run the gamut of races and colors, of trades and callings, of unions and parties, but in every contest, keeping within the zone of justice, we must vote for the "greatest good to the greatest number"—we are oath-bound, and if we do not respect our own oaths, who can respect them for us? Make the issue square and to thyself be fair.

The wets tell us that tax from beer will bring in hundreds of millions of dollars annually, and thus balance our national budget. Let us look at it first in terms of one million. I do not know what per cent of beer money the government gets. I will suppose it gets an eighth. Then every time the Government takes up a million, the toilers have put down eight million, and every time the Government takes up two millions the people will have put down sixteen millions and every time the Government takes up two hundred millions the people will have paid out \$1,600,000,000. Some money for the working man to pay out for beer alone! I fear we Democrats are sawing the limbs off between ourselves and the tree—to "drink our budgets balanced and borrow our debts paid."

Some say, "It's no use to bother about whiskey—you let it alone and it will let you alone." This was the doctrine of my friend Riley, until, while walking through his little town, one of some drinking boys shot a pistol and the bullet cut off a small limb right at his head—he changed doctrines.

A newsboy sat down by me on the train. During our conversation he told me that he gambled his money away but did not drink. When I asked why, he said with a vim, "Mister, whiskey killed my daddy—I remember it. He came home drunk and fell face foremost into the fire. Before my mother could pull him out he was burned so badly he died. This is a pretty big world, but if I had seen a man push my Daddy into the fire, it would be too small for us both—one of us would have to go. I can't kill whiskey, but I'll never have anything to do with it." That child never had anything to do with whiskey, yet without provocation it dealt him a life-long stunning blow. Liquor has so befuddled the brain of man that he has stabbed a knife into the heart of his truest friend; has shot to death his noble wife; has brained his little children, and on and on!

My friend, a man wants my consent to sell you and your children and his children this cursed "fire water"; he even offers me money—says he will pay some of my taxes. If I accept this, will I accept a bribe? If not, why not? Will our Southern Democracy sell its birth-right for a mess of pottage? There is not enough money in whiskeydom to get my consent for any man to establish a whiskey shop on any spot on God's earth. Think when you vote. Make the issue square and to thyself be fair.

In good hope behind the blood,
R. A. Cooper,
Blue Mountain, Miss.

—BR—
(Continued from page 14)

the beginning, this book says, "The Revelation of Jesus Christ, which God gave him to show unto His servants, even the things which must shortly come to pass." I am also sure that when this book speaks of Israel, this word has the meaning that Jehovah gave to it when He first used it in Gen. 32:28, and the meaning that John the Baptist and Paul and Peter had when they used the word in the New Testament. And if Brother Posey's play of Words about the little horn and the big horns furnishes him any consolation and an avenue of escape, he is welcome to it; but, to me, it only furnishes confusion more confounded, and does not furnish an explanation of the four kingdoms spoken of in the second chapter of Daniel that were to begin with Nebuchadnezzar's kingdom and to follow the one after the other.

But, if we read the history of Chaldea, Persia, Macedonia, and the old Roman empire, and how Jehovah was bringing in his kingdom through the labors of His servants during all that time; and

how this culminated in the coming of Christ and the establishing of his church while the Roman empire still existed, we shall have something tangible that the mind can grasp, and something that will explain what Christ meant as recorded in Matt. 16:28, when he said, "Verily I say unto you, 'There be some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom.'"

Now, to the few "Second Coming" preachers that are left, I wish to say, "Cut out your cant and your rant. Quit confusing the minds of the people with your sophistry. Have faith in the power of Jehovah and His righteousness. Contrary to your teachings, the condition of Europe today, with its Red Russia and all its political intrigues, is not so bad as it was under the control of the Roman Catholic Hierarchy during the thousand years known as the Dark Ages. I heard one of you say it was his duty to teach the Bible, regardless of whether the people believe it or not. But my idea was that, if God called you, He called you to preach the Gospel, which means good news. You should encourage the people to believe that their efforts are not to be in vain, instead of telling them that the Devil is going to have his way in spite of what they may do, until Christ comes and takes them out of the world."

Fraternally,

W. R. Hunt, M.D.,
Tupelo, Miss.

—BR—

Maude Roydan, the well known English woman, has this rather novel word to say about Christ's relation to Mary and Martha: "Some women have confessed to me that they thought that Christ was a little hard on Martha. Do they realize that he was the first great religious teacher in the history of the world who ever thought that any woman can be better employed than in getting someone else dinner ready?"—Ex.

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98 out of 100 women report benefit

**A FOOLS, AND SLOW OF HEART
TO BELIEVE ALL THAT THE
PROPHETS HAVE SPOKEN**

Luke 24:25

—o—

Dr. Hunt of Tupelo teaches that God finished forever His purpose with the Jews in the destruction of Jerusalem, A. D. 70. He also teaches that that event fulfilled what Jesus taught, and which is recorded in Matthew, chapter 24; Mark, chapter 13, and Luke, chapter 21. In that discourse, Jesus quoted Daniel. For Jesus to do so, was to authenticate the teachings of that prophet, and which are recorded in the book of the Bible bearing his name. Now in chapter 9, of Daniel, God revealed to him that seventy weeks were determined upon his people, before everlasting righteousness would be brought in. History has accounted for sixty-nine, and ONLY sixty-nine of those weeks. Did God lie? or change His purpose? or, will He again for a period of seven years deal with His people as He did in ages past?

In chapter 12, of Daniel, it is clearly revealed that there will be a resurrection of the dead in connection with the great tribulation at the end of time of which Jesus spake, and which is recorded in Matthew 24. Will Dr. Hunt contend that the resurrection is past already as did some in the days of Paul?

In that same chapter, it was also revealed to Daniel that "the words are closed up and sealed till the time of the end." Also, that "none of the wicked shall understand; but the wise shall understand." It is always the wicked that mutilate the Bible and teach false doctrines.

Ezekiel, in chapters 37, 38 and 39, deals with the closing of the age as did Daniel. In chapter 39, it is distinctly taught that after the closing battle of that time, the inhabitants of the cities of Israel will use the wooden implements of the conquered army, for fuel, for a period of seven years, and that it will take seven months to bury all the slain of that battle. Will Dr. Hunt please tell us the time in the past, when such has occurred in Palestine.

Daniel 9:26-27, teaches that a Roman prince will confirm a covenant with the Jews for one week (of years), and break that covenant at the end of three and one half years. Will Dr. Hunt please point that out in history also? No, for it is yet prophecy and not history. He started this thing by challenging the "preachers" to "fight" for their teaching. I now challenge him to "put up or shut up."

In his article in the Baptist Record of May 31, he quotes from Matthew and Luke to prove that the people then living would not die till all the things under discussion then, had been fulfilled. In both instances my Greek New Testament uses the word "genea" which has been translated "generation." Joseph Henry Thayer, D. D., is recognized as authority on New Testament Greek. His primary meaning of the word is, "A beginning, birth, nativity." His secondary meaning

is, "That which has been begotten, men of the same stock, a family." In English, it simply means that Jesus promised that the Jews as a race, should not lose their identity as a separate people until all His words shall have been fulfilled. No race or people, except the Jews, has lived for nineteen hundred years, among all the other races of men without losing their racial identity. Verily, "one by one the roses fall."

In the same article, the writer quotes Matt. 16:28, to prove that the kingdom of God has already been set up, and that the things under discussion in Matthew 24, have already occurred. That verse reads, "Verily I say unto you, there are some of them that stand here, who shall in no wise taste of death till they see the Son of man coming in His kingdom." Now what was the subject under discussion when Jesus used those words? "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Then what follows shows that the one who does that, and it brings about his death, he has thereby saved his life, and will have a glorious reward. Then follows what Jesus said about his second coming in His glory, which would naturally be after He had saved His life by laying it down for a lost world. Then He made the promise that some standing there should not die until they had seen that glory. Six or eight days later, on the Mount of Transfiguration, three of them saw the glory of Jesus as it will enshroud Him at His second advent; and He was accompanied by Moses and Elijah, just as He will be then, and by multitudes of glorified saints who shall come with Him at that time. Down goes another rose.

Matt. 24:11, teaches that in the closing years of this age of grace, "many false prophets shall arise, and shall deceive many." When were there ever so many men and women, trying to wear the name "Christian," but denying all the cardinal doctrines as taught by Christ and His apostles, as there are now? Then in verse 12, of the same chapter, Jesus says, "And because iniquity shall abound, the love of many shall wax cold." Will Dr. Hunt say that the Christians "waxed cold in A. D. 70?" In Luke 18:8, Jesus asks the question, "When the Son of man cometh, shall He find faith on the earth?" Will he tell us why it is, that if righteousness shall triumph, and we shall have "the knowledge of the Lord covering the earth as the waters cover the sea," when Jesus comes, that it will be questionable as to whether or not He shall be able to find that faith?

As for those who are looking for Christ to come at any time for His saints to take them out of the world and save them from the great tribulation, to be unable to pray "Thy kingdom come," permit me to say that we are the only ones that can pray that prayer intelligently and believably. "Ephraim is joined to his idols, let him alone."

Yours for a correct interpretation of the Bible.

Jena, La.

L. D. Posey,

**MISSISSIPPI WOMAN'S
COLLEGE**

—o—

Each summer the students in school at Woman's College look forward with eagerness to the week of the Baptist Assembly which is held annually on our campus. Our hearts are tuned for receiving all visitors, and making campus a mecca for Mississippi Baptists. We revive the meaning of each Connor, the symbols of love, so that we may be able to express to the visitors just how much the whole environment means to us. A part of our code is to keep "that Woman's College spirit," so as you come to visit us, we are praying that such a fellowship shall be acquired that the relation between you and the students shall always be remembered.

As president of the summer B. S. U. council, I want to extend an invitation especially to all B. S. U. members in the state to join with us in a week of fellowship and worship.

Jayne Styles.

—BR—

CLARKSDALE

—o—

A glimpse of the District B. Y. P. U. Convention No. 2, held at Clarksdale Baptist Church, June 21-22, 1934. This convention, in many respects, was indeed an eye opener to our people. All the people of the town, "Sat up and took notice." From the beginning to the close, every minute was one of inspiration and thrill. The Memory Contests of the Juniors, the Sword Drills of the Intermediates, the stirring talks from the Seniors, showed wonderful research and instruction. There were 600 in attendance. Everybody was delighted to have them in their homes. Through the kindness of our school superintendent, H. B. Heidelberg, we used the school cafeteria for meals. Fed 384 at the night meal, and 450 plus at the noon meal. Several pastors from the district were in attendance. Mr. and Mrs. Watts were the principal speakers and brought great inspirational messages. Their three children were also on the program and they were enjoyed to the fullest extent. The entire program contributed to the feeling, on the part of all present, to a new zeal and stronger determination to do in a larger way the will and work of the Master. We cannot close without saying a word of appreciation for Mrs. V. E. Boston, our B. Y. P. U. Director, and Dr. Boston, our pastor, who so successfully and beautifully, engineered the details of the convention.

They have endeared themselves an hundred fold in the hearts of our people—if that were possible.

Every one was loud in their praise of our young people of district 2. The good they are doing in the Master's kingdom, will bear

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Reporter.

**—BR—
BALAAM—THE MAN OF
CONTRADICTION**

(Continued from page 7)

—o—
going to be terribly shocked when they meet God's inexorable judgment.

Poor Balaam, wearing a prophet's robes, yet so greedy of the gold of Balak that he was more stupid than the beast on which he rode! He learned that the "wages of unrighteousness" will not mingle with divine benedictions. Seeking the reward of both God and Balak he won neither. Hoping for the triumphant death of the good man while clinging to the pleasures of sin he lost all. His death was violent and shameful, and the "wages of unrighteousness" were such as he could not carry on his long and hurried journey.

**—BR—
REVIVAL MEETING AT
FERNWOOD**

—o—
On the third Sunday in June we began our meeting at Fernwood with Rev. Madison Flowers doing the preaching, and our brother and deacon Clyde Coker of Fernwood leading the singing.

The preaching was strong, scriptural and evangelistic; from the beginning the spirit of the meeting was fine, three coming on profession of faith the first night.

The meeting continued noon and night through Friday. The results were 9 for baptism and three under the watchcare.

Our people greatly enjoyed Bro. Flowers' preaching and also his work with the juniors in their choruses and Bible readings. We feel that the meeting was a distinct blessing to the spiritual life of our community.

Our work at Fernwood is growing. The church this year has increased the pastor's salary, and made the call indefinite.

We are just completing four new Sunday school rooms which were greatly needed and we are greatly enjoying them. We are giving a little each month to the cooperative program. We feel that the Lord is blessing our labors and we are thankful.

J. R. Carter.

—BR—

Beggar: "Could you help a poor guy dat's starving?"

Lady. "You should remove your hat when talking to a lady."

Beggar. "I can't, mum, it's full of sandwiches."—Ex.

—BR—

A small boy at the zoo asked why the giraffe had such a long neck.

"Well, you see," answered the keeper gravely, "the giraffe's head is so far from his body that a long neck is absolutely necessary."

666

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